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Maccoby "Six Radical Thinkers". On Mazzini. "His deification of Duty had as obverse a complete distrust of the democracy of Rights. Mazzini's fear for democ. was not the ordinary fear. The ordinary fear is that it will go too far; his is that it will not go far enough, because it may rest fatally contented with the enjoyment of its rights. Here is the warning that runs thro the frustrated and passionate pages of 'The Duties of Man'. It was not that he undervalued civil & political rights. He knew well that these were fundamental conditions of all else. But he was the last man to disparage the struggle for rights. But the purity of it was, and the danger, that the citizen, having got his rights, should fancy that this was all and blindly think that rights were the end instead of, as in truth they are, only the beginnings of a true citizenship. What is the right of free utterance of a man that has no words of sincerity or deeds to utter? Or the right to worship God to him who knows no desire either to change or cast off the form. To worship anything?.... He saw all only too many cannot see that the winning of rights is but one of three steps. Victories

which is a whole defeat if the lesson be not learnt that when a people has won its rights it is then only for the first time in a position to begin effectively to do its duties" p. 191 f.

"If Mazzini thus glorifies the nation more than any other writer of modern times, it was not because he stopped short at the nation as a final end or highest reality. But the contrary. That development of the spirit of nationality which is content to rest in the views of the international system as essentially a struggle for survival amongst rival nations is far from him. He has been called a fanatic for nationality. For he was 'an international man' if ever there was one. Only this internationalism was neither, as in Cobden, the internationalism of trade, nor, as in Marx, the internationalism of labor. It was the internationalism in the eyes of which a nation is guilty of 'the grand refusal' if it do not stand forward and take its place, to the limits of its power, in international politics. In this nothing short of this lies for him the justification of national existence. For it is not race or pre-

geographical boundaries, nor is it even traditions, language, literature, but the extra-national ideals that really make a nation. It was missions. 'Little I care for Rome,' he once said, 'if a great European initiative is not to issue from it.' And his reason follows, "We cannot live without a European life." Hence his hatred of Catholicism. Hence his utterly un-English vocabulary for non-intervention: 'cowardly dissention of duty', 'negation of all belief', 'political atheism', 'the creed of Cain'. Hence his exhortations to the U.S. (in 1854) to play its part in world politics... to save Europe, not Italy alone, that save his country."

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D.B. Macdonald

"All attempts to simplify the metaphysical basis of our faith have, under the test of time failed. Deists and theists have come and gone... The Chr. faith has seen many hypotheses, has been unfolded in many garments. Best To the seeker in the great space that lies between Materialism and Pantheism, the presentation that still expresses most adequately the mystery that is behind our lives is that in the Christian Trinity, and the words that come the nearest are those of the Nicene Creed."

Annual Address 1909. Hartford Seminary

"Jesus' proclamation of the community of mankind is primarily a call to His own people to accept as their mission, for which in the purpose of God their whole history had been a preparation, the task of breaking down the exclusive nationalism and racialism of the world, and becoming the means of the unification of mankind. It is this that St. Paul expressed when he says that in Christ 'there is neither Greek nor Jew, barbarian, Scythian, bond nor free.'" Macmurray, Clue to History p. 108

"The creation of the universal family of mankind is for Jesus the intention of God's action in history, and its achievement depends upon its becoming the intention of man in history.

Ibid. p. 113

Capt. Alfred T. Mahan told the members of the Church Club last night that the remedy for present conditions in the Church and society is to get back to personal religion, to direct relation with God and to relegate external charitable work to the subordinate place in which it belongs. The Captain said these things in a long address on the general question, "Is there a decadence of church influence in the community?" In the course of his address Capt. Mahan told of his own religious awakening when he was a man 30 years old.

Capt. Mahan first referred to the fact that there is a relative falling off in the number of church members and an actual decrease in the number of clergymen. He then said in part:

The call to the ministry with few exceptions has always been a call to self-denial and to at least comparative poverty. The failure of the supply, however, analyzed in detail, is due primarily to two features—to the absence of the impelling motive, the inward call, which means absence of spiritual response to the voice of God, or else to the want of that spiritual vigor which, seeing the path of duty, does not shrink from the privations entailed.

The decline in the supply of the Christian ministry I regard, therefore, as symptomatic of decline in spiritual life and aspiration in the Christian body;.

It is open to say that the habits of social life to-day makes it less natural than a generation ago for a man to associate himself with a religious body, without being himself a religious man at heart.

Be this as it may, it is scarcely conceivable that God is denyingto ourgeneration the men fitted for pastors and preachers of His Word. That they do not come forward is attributable, I believe, to the fact that the body itself is deficient in the spiritual vigor which would communicate to them the needed impulse.

If this be so, why is it so? Why is Christian impulse languid or defective? The advance of science, by which God is revealing to us more and more of the secondary causes which intervene, or seem to intervene, between Him and His creation, obscuring Himself to some eyes; the criticism of the Bible which seems to make necessary some very radical modification of our former ideas—which being ours were not necessarily God's—concerning the nature of His revelation in His word.

These are two conspicuous features in our present surroundings, constituents in our spiritual atmosphere, inevitably affecting our personal spiritual life.

Their apparent effect is to weaken the position Christianity has heretofore occupied; and, as men generally are governed by appearances, their actual effect has been to sap the faith of some and doubtless to hinder some, perhaps many, who would have found their way to the fold of Christ.

In short, the attitude of these questions as apparent toward Christianity, is that of attack, aggressive; and Christianity in dealing with them too easily assumes the bare defensive.

In my judgment, the Church of to-day, laity and clergy, have made the capital mistake in generalship of reversing the two great Commandments of the law, the two fundamental principles of her war, established by Christ Himself. Practically, as I observed, the laity hold and the clergy teach that the first and great Commandment is: "Thou shalt love thy neighbor as thyself." Incidentally thereto, it is admitted, "Thou shalt love the Lord thy God."

It is, of course, too egregious and absurdity openly to call that the Second Commandment. It is simply quietly relegated to a secondary place.

If, however, you dispute the alleged fact that the love of man is to-day put before the lovy of God, I appeal to your own consciousness. What is the ideal Christian life as it presents itself to you?

Has not the world within the last thirty years learned from the Church that man's personal piety is a matter of small consequence alongside of his external benevolent activities? Has not the Church come to teach, consciously or unconsciously, that external activities, outward benevolence, are not merely the fruit—for that they are—of Christian life, but the Christian life itself?—that doing these things is the all sufficient living before God? Is not the judgment of the world expressed in the words of indifferent contempt for a man who is trying to save his own soul?

And yet what is a man's soul? It is the one thing inexpressibly dear to God, for which, if there had been but one, He was content to give His Son, and this he has intrusted to man as his own particular charge.

Capt. Mahan then referred to the "personal religion" of the past, and declared the remedy for present conditions would be the restoration of personal religion, "the direct relation of the individual soul to God, to that primary place in the Christian scheme which it has momentarily lost, and relegate to their subordinate consideration all these external works which have usurped its place."

How shall this be done? For answer bear with me if I fall back upon my own experience. I happened one week-day in Lent into a church in Boston. The preacher—I have never known his name—interested me throughout; but one phrase only has remained: "Thou shalt call His name Jesus, for He shall save His people"—here he lifted

up his hands—"not from hell, but from their sins." Almost the first words of the first Gospel. I had seen them for years, but at last I perceived them. Scales seemed to fall from my eyes, and I began to see Jesus Christ and life as I had never seen them before. I was then about thirty.

Personal religion is but the coöperation of man's will with the power of Jesus Christ that man's soul, man's whole being, may be saved, not for his own profit chiefly, but that he may lay it, thus redeemed, thus exalted, at the feet of Him who loved him and gave Himself for him.

As believers in Christ, we can see no security for the civilization which has grown up around the faith in Him and has prospered nowhere else and under no other conditions, if that faith ceases to spread. Such apparent cessation—momentary only, let us hope—is the cause of this paper. There is but one condition, however, that can cause such decay, and that is the failure of Christian duty to present Jesus Christ as He is to those who are not Christians; but such failure is inevitable if the Christian finds his Christian life to consist in any amount of humanitarian work of organization for benevolence or social utility. These things are the fruit, not the li

Baptist Weekly. Jan. 16 1902

the most notable is a series of addresses upon the "Life of Jesus Christ" given by Dr. Konrad Furrer in Zürich. Great crowds, composed chiefly of shopkeepers and workmen, attended these lectures. Questions were asked and answered. The lectures have just been published. We can see the secret of their popularity and influence. They are not heavy and scholastic as the olden German works too often are, but, while conversant with the more recent scholarship, are popular in the best sense. The human side of the Master is emphasised, and the principles of His life and teaching are applied to present day questions. Another remarkable

Admiral Mahan, The Churchman, Apl. 25, 1903

"In my judgment, the Church of to-day, laity and clergy, have made the capital mistake in generalship of reversing the two great commandments of the law; the two fundamental principles of her war, established by Christ Himself. Practically, as I observe, the laity hold, and the clergy teach, that the first and great commandment is 'Thou shalt love thy neighbor as thyself.' Incidentally thereto, it is admitted, 'Thou shouldst love the Lord thy God.' It is of course too egregious an absurdity openly to call that the second commandment. It is simply quietly relegated to a secondary place.

"Is not the judgment of the world one of indifferent contempt for a man who is trying to save his own soul—his miserable soul, as I have sometimes read? And yet what is a man's soul? It is the one thing inexpressibly dear to God, for which, if there had been but one, He was content to give His Son, and this He has intrusted to the man as his own particular charge; I do not say his only charge, but the one clearly and solely committed to him to make the most of. It is the talent which he is to multiply by diligent care; not that he may delight in it himself, but that he may present it to God through Jesus Christ .... Because care of one's own soul, by internal effort and discipline, seemed selfish, men have rushed to the extreme of finding in external action, in organized benevolence, in philanthropic effort, in the love of the neighbor—and particularly of the neighbor's body, for the neighbor's soul was naturally of not more account than one's own—not merely the fruit of Christian life, but the Christian life itself. That thekingdom of God is within you, an individual matter primarily and in essence, and only in consequence, and incidentally external, as all activity is but a manifestation of life, and not life itself—all this was forgotten. This I conceive to be the state of the Church now; I mean as an organization."

John Watson in the British Weekly Jan 30, 1902
on
A B Davidson

he preached—and each sermon was an event—his coming might not be advertised nor even announced; and latterly he would not preach at all, declaring either that his sermons were so bad that he had burned them, or that preaching was a bad habit in which a man might fall if he did not take care. No one ever heard of his attending a public meeting or moving a resolution; he went very little into society, and took no part in Church Courts, where, curious to say, he was never formally prosecuted, although the pioneer of modern Hebrew scholarship; no one turned to look at him as he went along Princes-street, and his face was unknown to the people. Yet this retiring and modest man, who simply loathed publicity and sensationalism, who would rather any day have been silent than speak, and would have given his year's stipend rather than mount a public platform, who was always endeavouring to escape notice, and who flushed red if suddenly addressed in a room, changed the face of theological thought in Scotland, put a new spirit into the preaching of the Bible, affected the people through a thousand pulpits, and was the most powerful intellectual influence in the Scots Church, and, through the men whom he taught and through the work he did, a pervasive light throughout the whole English-speaking Christian Church.

Hovyakovs from a Russia. Masaryk I. 322

Persist in thy endeavor. So the Gods instrument
Is hard for earthly beings;
Sharp are his judgments with his servants,
And alas how many fearsome
Sins must thou harbored.
Black is thy path through black falsehood,
And heavy upon thee presses the yoke of slavery;
Filled art thou with pestilence devastating fear,
With dead and infamous sloth,
And every kind of baseness!

Who have raised this question in R Germans
1. Pacifists - since Pearl Harbor
2. Intellectuals - Lib. Reps on a closed track
3. Jewish minds. Stark. VI. 1

Masaryk's "The Spirit of Russia."

Černyševskii's view that a man's practical life & all his other activities are largely determined by his general philosophical outlook. II. 4.

Černyševskii asserts "the opinion strange in a materialist that alike in the individual & in the species all human activity has a moral, not a material explanation... Reason & enlightment are the 'laws' of human nature' with reference to which history must be explained: events are determined by the general moral character of the time" II. 45

Pisarev on Bazarov: "In the depths of his soul the appearance struck which in words he denies, & [illegible] it is this, this element that he hides, which preserves him from moral decay and moral nullity." II. 67

Of Mihailovskii "'Tout comprendre, c'est tout pardonner' is a pretty saying but crooked. 'Tout comprendre' must not be taken to imply that we are not to insist upon the fundamental opposition between good and evil. 'Tout comprendre' is impossible; no one can understand everything, and therefore we must not forgive everything. Besides 'tout comprendre' is im-

possible to a decent man; for example, certain ruthlessness are quite beyond his understanding. In a word there is no justification for the demand that the historian should display a positivist detachment." II, 142.

"The nature of the individual, says Mikhailovsky, is most conspicuously shown in work.. Work is the chief attribute of individuality,.. Work is the deliberate use of energy, the expenditure of energy to attain a goal. Work so interprets the manifestation of man's true essence" II, 144

"Mikhailovsky takes a critical view of the so-called 'great man theory' of recent days. Following Louis Blanc, he shows that great men create not out of themselves but out of their environment, and that it is individual circumstances and the circumstances of the day which make these great men representatives and leaders" II, 145

Sokolov held that "the papacy represented the one-sided development of high priesthood; Orthodoxy, the one-sided development of kingship; Protestantism, the one-sided development of priesthood." All three were one in the person of Christ, & aim of the Church should be to effect the social reintegration of this triunity in unity. II, 237

and the Romans could neither adopt nor realize the pure teaching of Christ: the Teutons were the first to be capable of true Christianity." p. 284

Belinskii on nationalism & humanity. p. 373

Herzen "To say, Do not believe! is no less dictatorial and in truth no less foolish than to say, Believe" p. 399

Herzen. "We must preach not on preaching. Our practical opponents and say that the time for words is passed, that the time for action has come. 'As if words were not actions! As if the time for words could ever pass! Our enemies have never made this distinction between word and deed: for words they have exacted punishment as severe as for deeds - even severer in many cases." (p. 406)

"The Saint Simonians, for example, wished to take all this clothing to cotton factories, so that it would be impossible for the individual to dress himself unaided and his neighbor would be compelled to exercise the faculty of altruism" (p. 425)

Masaryk.

"Liberalism is the codification of half-measures, persistent compromise in theory as well as in practice. We may find both the: "When I hear people speak of liberal ideas I am amazed to see how readily reasonable beings are satisfied with empty sounds; an idea can not be liberal. It may be vigorous, efficient, self contained, in order that it may fulfill its divine mission of being productive; but it is quite beyond the meaning of an idea to be liberal. Where we must seek liberalness is in the feelings, in the living sphere of the effective life." (I 421)

Labour. "It is not enemies that are most dangerous to revolutionary parties: their chief danger arises from those of little faith who stand in their ranks.... Those people who count the work of criticism when it is still time to criticize but who devote themselves to criticism when the time has come for action.... Criticism + faith are two different phases in the development of an idea. Criticism is the preparation for action; faith is the immediate cause of action." (I 470 f.)

"Rothe, a theologian of the Hegelian school, has formulated the tendency by saying that the growth of the modern state as a comprehensive organization of moral & religious life has rendered the church superfluous" (F. 263)

"Hegel recognized the significance of the folk spirit and even emphasized its importance, but he considered that the folk, the nation, became a unity through the instrumentality of the state. Hegel regarded the parent as 'the simple soul or the self of the folk spirit' and he looked upon the state as a self consciousness - calling divinity, as the divine will" (F. 270)

Hamjakov holds that "the artist does not create out of his own energy, but that the spiritual energy of the folk is the creative force which drives the artist." F. 273

Hegel: "The task of the world is the colossal self consciousness, knowing itself to be the true God." p. 272

"Hegel declared that the other nations were aiming at secular dominion, at conquests & discoveries, but that the simple German mind, deeper & profounder in the realm of the spirit. In Hegel's view even Christ, as a folk religion, (true) made its appearance among the Teutons. The Greeks

Jesus Holy Spirit

Right with the Father Christ Jesus

Do what you want with me.

Give me Thy voice to hear. Make our to listen.

Give me Thy voice to do it. Make me to obey.

Give me Thy voice to suffer.

Give me Thy voice to rejoice.

Give me Thy voice to pray.

Speak Lord for thy servant heareth.

Let the Great Master and I am not afraid.

Quiet my mind of my own thoughts and my words quiet.

So heavy for the weight is laid on me.

Quiet me for the duty outlay.

Do dwell the test, too quiet the duty outlay.

Life for me.

Quiet my mind of thoughts and dead tomorrow

Quiet

While His deep thoughts

Open a Book where God is human writing

Soldier and tonight to feast this hour with those.

Spirit

'Lord, at thy word Opens you door. Invites

Lord, at thy word Opens you door. Invites

In Memoriam - Edna Buchman.

Come all who serve the City, all who serve
The glorious golden City of our dream
With true heart service that can never swerve
Nor faint nor fear the strength, or far the gleam;
Come sorrow proudly for our comrade passed
Into the silence; one who served indeed
In all things even unto the least and last
Spending herself to meet the moment's need.
Share memories of that strong, illumined face,
Keen speech, and courage springing to the test,
And all the fervor of the ancient race;
That finds its longed-for Rest in this young West
Be this the sum, the last word best of all;
She built her life into the city wall.

THE LATE GEN. MICHIE.

A Tribute to His Character Representative of the Feeling of All Who Knew Him.

TO THE EDITOR OF THE SUN—*Sir:* When Gen. P. S. Michie answered the last roll call with his prompt "Here!" one of the noblest of men crossed over and joined the great majority. Many an eye to-day is dimmed, many a voice is tremulous and many a heart is weighed with sorrow, in the far-away Philippines, in Cuba, on the frontier at the Military Academy, where his grand manhood, his great, tender heart and his fragrant nature are appreciated at their true worth. I once asked a cadet how he and the corps regarded Col. Michie. "How do we regard him?" he asked in turn; "every one of us adores him."

Strict, impartial and a soldier in every sense of the term, he felt a personal interest in every cadet. He knew of the home relations of many, sympathized with them in their troubles and was ever ready with his fatherly counsel and assistance. Whenever a cadet was discouraged or oppressed with misgivings, he knew where sympathy was awaiting him as well as the wisest of advice. His home was a Mecca for all in trouble, and his latchstring was always outside, not only for cadets, but for professors, instructors, civilians, and every one in need of cheering counsel. His greatest happiness was in doing good, and no man can measure the far-reaching nature of his work in this respect. The world will never know how many a despairing youth has crossed his threshold and come away cheered and armored to fight the battle of life. When bowed with affliction, I went to him in the silence of night, and seated before the cheerful wood fire in his study, listened to his soothing Christian words as the thirsty traveller drinks in the cooling waters.

Sorrow never smote one more heavily than it did him. His son, a brilliant graduate of the Academy, upon whom the hopes of his father centred, fell before Santiago and his body was brought home and placed in the cemetery, beside which his parent has now lain down. Standing by the open grave, supporting wife and daughter, he stood

without a tear. "We are weeping for him," said one of the officers; "his heart is breaking, but did you ever see such courage?" And, by and by, the body of his other son was also laid there. Caught in a railway wreck in the depth of winter, he had devoted himself to assisting the wounded and suffering passengers, was seized with pneumonia and died the hero worthy of such a father.

Col. Michie was one of the most learned and scientific of living men. There seemed no subject or problem beyond his grasp. He was thorough to the minutest detail. He had been engaged for several years on the life of Gen. McClellan and when it was completed, he told me it was three times the length permissible, and he should have to spend his leisure time for a year to come in cutting it down. I may add in passing that when that life of the former commander of the Army of the Potomac appears his friends will find mighty little comfort in the picture which the author has drawn of him.

The most attractive side of Col. Michie was his Christian simplicity, tinged by a delicious sense of humor and by unvarying cheerfulness. I recall, one day, when on the border of the parade ground he had a group of officers and their wives around him, all laughing at something he had said. He held a paper and pencil in hand, and, sauntering over, I asked him the cause of the merriment. He instantly became very grave and said: "Why, here is a problem that I wish you would try to solve for me." While talking he jotted down some letters and figures and I studied them for a minute. Then I turned to him with a natural question. That was the very thing for which he had been solemnly working and it would have done you good to hear him laugh at the success of his joke. Professors, instructors, cadets, civilians—all loved him with the tenderest affection, and his memory will always rest like a benediction upon the Military Academy.

I met him on Broadway, on the day of the last game of the cadets with the naval lads from Annapolis and expressed my surprise that he was not in Philadelphia. "I can't stand it," he said; "I sort of feel in my bones that our boys are going to be defeated to-day, and you know the sight of that would break my heart."

As you have said, he was profoundly religious. An hour after his marriage he was on his way to the seat of war as fast as steam could carry him. Stationed in one of the forts in front of Charleston, he began his work, which is a part of the history of our country. "Three men had been shot," he said, "and their bodies lay festering in the sand; it was necessary for me to repeat the attempt to cross the passage in which each had lost his life; I hesitated for a minute, looked up at the full moon overhead, uttered a prayer and went forward. Had I not done so I never could have held up my head again." And such was the rule of his life.

"I claim to be a scientific man," he once said, "and I have investigated the subject with all the mental powers I possess. I no more doubt a future life, the reunion of loved ones and the truths of the Christian religion than I do that I am here sitting and talking with you."

Somehow or other, like Gladstone, Chief Justice Marshall and a countless multitude of the greatest on earth, he seemed unable to penetrate far enough into the great mystery to reach the wonderful discoveries of our modern sceptics who see divinity in cobblestones and brickbats and find not the least difficulty in measuring Infinity by their own pygmy standards.

E. S. ELLIS.

NEW YORK, Feb. 19 Sun Feb 21, 1901

"LAW HONESTY."

"The conscience of our people has been deeply shocked by the revelations made of recent years as to the way in which some of the great fortunes have been obtained and used; and there is, I think, in the minds of the people at large a strong feeling that a serious effort must be made to put a stop to the cynical dishonesty and contempt for right which have thus been revealed. I believe that something and I hope that a good deal can be done by law to remedy the state of things complained of. But when all that can be has thus been done there will yet remain much which the law cannot touch, and which must be reached by the force of public opinion. There are men who do not divide actions merely into those that are honest and those that are not, but create a third subdivision—that of 'law honesty;' of that kind of honesty which consists in keeping clear of the penitentiary. It is hard to reach astute men of this type save by making them feel the weight of an honest public indignation. But this indignation, if it is to be effective, must be intelligent. It is, of course, to the great advantage of dishonest men of wealth if they are denounced, not for being dishonest, but for being wealthy, and if they are denounced in terms so overstrained and hysterical as to invite a reaction in their favor. We can not afford in this country to draw the distinction as between rich man and poor man. The distinction upon which we must insist is the vital, deep-lying, unchangeable distinction between the honest man and the dishonest man, between the man who acts

heroism! It was on Lookout Mountain, where the battle raged above the clouds, that a surgeon bent over a young soldier who had been wounded in the breast. There was much blood and dust upon the coat, and the wound was not readily detected. "Where were you hit, my boy," asked the surgeon, "where were you hit?" "Almost at the top, sir," was the faint reply. "No, no," interrupted the surgeon, "not that. Where did the ball strike you?" And again the heroic thought found utterance, as the dying soldier answered, "I was almost at the top, sir." And with that he died. Patriotism will lead men to count life cheap if they can carry the flag of their country into battle above the clouds; what will the love of Christ do for the Christian who is engaged in this holy war? Oh friends, the Church has not met duty and privilege! We have too much camp life. We are too fond of dress parade. We are resting in the trenches. Too few of us are on the battle line.

my heart."

Dr. Moffatt on Christianity Today

Chris. Century - June 11, 1930

Dr. James Moffatt of Union seminary does not think Christianity in immediate danger of extinction. He said recently: "Sometimes I hear men ask, Is Christianity going to survive—or resolve itself into a humanitarian religion, and I wonder whether such people have lost the sense of humor or the sense of history, or both. Christianity is in far wiser hands than ours, as it has always been. The fire will always burn; the question is whether it will burn in our lives, whether it has got material to use in our devotion and thought and perseverance that will enable God to light and warm our age. We are to learn again that the Christian religion implies first-hand acquaintance with God. The world is loud with voices against God and Christianity. We don't need to be upset by that; that has always been so. The world is full of people talking about God, but Christianity will never survive by listening to people talk about God. Christianity begins, continues and thrives as we hear God speaking to us. We are not giving enough time to hear the voice of God. Our worship is too much a lecture or a concert and we are failing to do as our fathers did, with all their defects. Our fathers knew that worship meant to be still and know that God is God, to hear his voice. That is the heart of Christian service."

My Sermon
June 30, 30

Despite the apparent blight which many critics believe has fallen on the Christian Church since the advent of the industrial revolution, historians 500 years hence will point to many accomplishments by the Church during that period and may conceivably regard it as the Church's greatest epoch since the twelfth and thirteenth centuries, the Rev. Dr. Richard Roberts of Toronto, Canada, declared yesterday.

Preaching in the Brick Presbyterian Church, Fifth Avenue and Thirty-seventh Street, Dr. Roberts deplored the specious criticism of the Church by modern thinkers as failing to take into account the gains made during the last 150 years. Factional differences have existed since its inception, he said, and criticism has been leveled at it through all the ages.

"During the industrial revolution the Church has undergone a missionary expansion unparalleled since apostolic times," he said. "Not only that, but the Church during that period has recovered a thing which has not been very prominent in its life since the apostolic age—Christian social consciousness. And the end of this dark and dismal period finds the Church still growing, still moving. If you look at the Church through a microscope you can always find blemishes and cracks. How could it be otherwise when it is made up of folks like you and me?"

Dr. Roberts defined the Church as a community of aspiration and revelation. Its aspirations are those of the human heart everywhere and they are reflected in the prayers of the Church, he asserted. The revelation, he said, is the word of God coming down through the ages.

"How is it that this gospel still lasts in the world?" Dr. Roberts continued. "If you follow modern thought you will discover that a fashion of thought lasts hardly a decade, but here is a fashion of thought which has existed through centuries. It is because the Church is a community revelation, which hears God's word in every age—the same word, but spoken in different accents to conform with the needs of the age."

Bp. Knox Charge. Left by Richards. In his
farewell to the Diocese of Manchester in 1903
"I have no inclination to make an estimate
of the work which has been done in this dio-
cese during my Episcopate. There is too much
of statistics in religion amongst us. The
bare enumeration of outward results can tell
us but little about the value of spiritual ministra-
tions. So measured our Lord's own min-
istry might be stigmatized a failure. Further
this arithmetical method not only sets up an
unreliable standard, but is also attended by
not a few serious dangers. It tempts a man
to exaggeration & to the self conceit which
takes credit for the labour of others. Worst
of all perhaps, it conceals from him too
often his own defects & failures, his
mental torpidity, his neglect of study, and
reading, his lazy idleness his terrible fail-
ure to stir the hearts & enrobe the lives of
people. There was very good reason
there for the prohibition to number Israel

H.W. Massingham's introd. to Hale White's
"Mark Rutherford."

"A school of fiction has arisen, unwarmed by feeling, and lighted only by a curious intellect, coldly observant of itself. Religion does not exist for it; its accompanying art enathematises beauty; its research into life is in the main a groping for insignificant details amid the detritus of tarnished memories .... 'Mark Rutherford' unveils the modern heresy that arts morals, once joined in the practice of the great masters, can ever be put asunder."

Masaryk - Spirit of Russia.

"To Soloviev the Jewish problem is a Christian problem, a religious problem. Soloviev's treatment of the Jews as pioneers of commerce & industry frequently recalls the manner in which Luther handles the question. It was not the Jews but the Christians who created the cult of the Golden Calf. Culture & Europe, which had become de-christianized, and had devoted itself to the service of Mammon, would bear the opprobrium. The Jews were merely consistent in the way they followed the example set before them. If economic life is to be humanized it must be re-subordinated to the religious & moral life. For Europe & for Russia this can be effected in no other way than by the free union of the churches, in which the Jews will find their place. As a theocratic nation they will be as free in the renovated theocracy: now they are estranged from themselves just as the Christians are estranged from themselves. But true Jewish principles lead to Christ, just as true Christian principles lead to Judaism. The union of the churches will at the same time be a union between the renovated Christ. & the renovated Jews." II. 289

- then [illegible] the Russian Jews.

Solov'ev's attack on Solsky is comprehensible within the reaches of Solov'ev's own mind Solsky threatened to gain the victory." (T. 285)

"Lenin practiced no conspiracies, but Lenin's adversaries accused him of being primarily a conspirator, declared that there was an aristocratic taint about the Central Committee of professional revolutionaries advocated by this leader of the majority ... To a predominant extent the leaders of the party were intellectuals, this gave the social democratic organization the character of an undemocratic and aristocratic secret society... The essentially oligarchical character of mass organization even in the case of working class parties is confirmed by Russian experience." (T. 304)

"Death is for him (Čerkezov) no more than a higher step of a strong, extensive life" (T. 309)

"Individualism, as an endeavor to secure the utmost possible development & fulfillment of one's own personality within society, is justified, and must be much promoted & expanded as desirable in every political system, the socialist system not excepted" (T. 403.)

EXTRACT from CARLYLE, PERSONALLY & IN HIS WRITINGS, by David Masson, pp. 84-86, "Carlyle's Literary Life & His Creed."

Most important under this head, of course, is Carlyle's attitude towards the Christian religion. Here it is necessary that I should be precise. Christianity, as it has been professed by all the greatest spirits that have really believed in it anywhere on earth through the nineteen centuries of its duration, has consisted of two things, united but distinguishable - metaphysic, or system of doctrines respecting the relations of God to man, and an ethic, or system of instructions for human conduct. Now, the essence of Christianity, when it offers itself as a supernatural revelation, lies, I hold in its metaphysic. It lies in the belief that at a particular time in the history of mankind a miraculous shaft of light out of the unseen infinitude struck our earth in Judea, revealing to the Jews first, and afterwards to the Gentiles, certain things about the Divine Being and His procedure with men which men could never have found out for themselves, in the form of certain definite doctrines or propositions astonishing and almost stunning the mere human reason. The ethic without

this metaphysic may call itself Christianity, but is not, I hold, Christianity in any sense worth so special a name. To tell men, however earnestly, not to tell lies, not to commit fraud, to be temperate, honest, truthful, merciful, even to be humble, pious and God-fearing, is very good gospel; but it did not require the events of Judea, as Christian theology interprets them, to bring that gospel into the world. The modern preacher who sermonizes always on the ethic and omits the accompanying metaphysic may sophisticate himself into a belief that he is preaching Christianity, but is preaching no such thing. Wherever Christianity has been of real effect in the world, and has made real way for its own ethic, it has been by metaphysic -- that set of doctrines respecting things supernatural which was to the Jews a stumbling block and to the Greeks foolishness.

"Good Friday was the day
Of the prodigy and the crime,
When they killed him in his pity,
When they killed him in his prime
Of clemency and calm -
When with yearning he was filled
To redeem the evil-willed,
And, though conquerer, be kind;
But they killed him in his kindness,
In their madness and their blindness,
And they killed him from behind.

There is sobbing of the strong,
And a pall upon the land;
But the people in their weeping
Bare the iron hand.
Beware the people weeping
When they bare this iron hand.

He lieth in his blood -
The father in his face;
They have killed him, the Forgiver -
The Avenger takes his place,
The Avenger wisely stern,
Who in righteousness shall do
What the heavens call him to,
And the parricides demand.
For they killed him in his kindness,
In their madness and their blindness,
And his blood is on their hand.

There is sobbing of the strong,
And a pall upon the land;
But the people in their weeping
Bare the iron hand.
Beware the people weeping

"UNTIL HE FIND."

Luke xv: 4.

By ANNA TEMPLE.

(With permission of the Author.)

O TENDER shepherd! climbing rugged mountains,
And wading waters deep,
How long wouldst thou be willing to go homeless
To find a straying sheep?

"I count no time," the shepherd gently answered,
"As thou dost count and bind
The days in weeks, the weeks in months; my counting
Is just—until I find."

"And that would be the limit of my journey.
I'd cross the waters deep,
And climb the hillsides with unfailing patience,
Until I found my sheep."

My dear Mr. Spear

Since talking with you last night I have settled the perplexing question of which I spoke to you going over to the hotel. Those small things are not worth the keeping out of the greater & better things. So with God's help me I shall give Him possession of my life. May I thank you for the message you brought to me last night & ask for your prayers in my behalf.

Most sincerely

Rockville, Penn. Katharine Harris

Nov 22, 1908

"The great trouble with me is that I have to fight continually against despondency. Life to me is a series of sorrows & troubles, that accumulate & grow larger, and just when I am at the point of giving up altogether, some little word or act deters me. I've thought the matter all out & come to the conclusion that if I had a Christ and trusted entirely in Him I would be happy. I cannot possibly live

As John Foster says in his Journal, "The mind is weak where it has once given way. It is long before a principle restored can be come as firm as one that has never been moved. It is as the case of a mound of a reservoir; if the mound has in one place been broken, whatever care has b been taken to make the repaired part as strong as possible, the probability is that if it gives way again, it will be in that place."

Bishop Whately also speaks of this: "It is important to keep in mind that habits are formed, not at one stroke, but gradually and insensibly; so that unless vigilant care be employed, a great change may come over the character without our being conscious of any. For, as Dr. Johnson has well expressed it,'The diminutive chains of habit are seldom heavy enough to be felt, till they are too strong to be broken."

Morris

Paper on Westminster Abbey: "It may seem strange that others as well as I can give some distinguished name as the author of almost every injury it has received, the authors of this great epic itself have left no name behind them. For indeed it is the work of no one man, but of the people of South-western England. It was the work of the unconscious will of a body of men, who worked as they lived, because they could do no otherwise, and unless you can bring them back from the dead, you cannot 'restore' one week of their epic." Lesser I 278

Mackail of Morris's influence & the growth of Socialistic ideas. "Almost for the first time, the cardinal doctrine began to take shape & assume consistence that the industrial & commercial system, no less than the political system of the country, was a means & not an end: & that the true end, for the sake of which alone these systems had any claim to respect or any right to existence, was the well-being of the nation, the humanization of human life. Such a humanized life, in which comfort and

happiness should be alike within the reach of all, and in which all alike, rich & poor, should share until the names rich and poor might finally become obsolete in a common condition of civic & national well-being, had been from the first what Warren had striven after."
II. 293.

William Morris.

Ellis said of him. "He was the very soul of honor, truthfulness & justice. He could, would, never deviate from the truth, but in thinking carefully over the matter I do not remember ever to have made plausible excuses for doing or not doing a thing — he would always say straightforwardly exactly what he meant.

Morris W.S. said "In short the art of Carpet-making, in common with the other special arts of the East is either dead or dying fast; and it is clear to every one that whatever future is in store for these countries when it once flourished, they will in time to come, receive the influence from, rather than give any to the West."

Morris wrote a Pamphlet "The Truth is he cared for nothing but individual & personal matters; chiefly in relation to art & literature, but he would take abundant trouble to help any person who was in distress of mind or body; but the sight of any mass of people he could not bring his mind to bear upon." Mackail says Morris was just the opposite. "He was in-

interested in things much more than in people... The sufferings of individuals often only moved him to a certain impatience.

Create our Christmas cake "It seems to me that the way to enjoy life is to accept all its necessary ordinary details, turn them into pleasures by taking interest in them: whereas modern civilization huddles them out of the way, has them done in a rapid, slovenly manner till they become real drudgery which people can't help trying to avoid" II. 128

"I have more faith than a grain of mustard seed in the future destiny of 'civilization,' which I know now is doomed to destruction & probably before very long: what a joy it is to think of! & how often it consoles me to think of barbarism once more flooding the world & real feelings & passions, however revolutionary, taking the place of our artificial hypocrisies. Even this thought in my mind all the history of the past is brightened up & lives again to me. I used really to despair once because I thought what the idiots of our day call progress and go on forever, but I know now that all that will have an horrible check." II. 144

J. L. Motley Correspondence

Oberholzer to J & M. Aug. 29. 62 "Faith, faith is the only thing that keeps a man up in times like these; and those persons who by temperament or tenderfeeling of the soul, are in a state of spiritual anemia, are the persons I like least to meet, and try hardest not to talk with ... But I have a most solid & robust faith in .... human qualities as against bestial and diabolical ones; in the Lord as against the devil. If I never see peace and freedom in this land, I shall have faith that my children will see it. If they do not live long enough to see it. I believe their children will. ... I wont say to you be of good courage, because men & ideas are not put down by the accidents of a day or a year" (A. 55 [illegible])

Same to same Dec. 15. 62. "But you remain an idealist as all generous natures do & must. I sometimes think it is the only absolute line of division between men - that which separates the men who keep the actual from those who stretch their arms to embrace the possible. I reduce my points of contact with the great class to a minimum.

When I meet them I let them talk for the most part. For there is no profit in discussing any living question with men who have no sentiments & the non-idealists have none. We don't talk music to those who have no ear. Why talk of the great human interests to men who have lost all their moral sensibilities & who never had any

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J. L. to Dr. Adams & Coggill

"After all the success of Forest, as the world professes, is more and more seen to depend upon its conformity to the great elemental laws, to the simplest moral precepts. In short, justice, truth & faith are immutable & the ship steered by that compass rarely gets among the breakers.

Extract fromLetter from John Mackay
Dated - Bonn, Germany - May 11/30

For many years it has been my growing conviction that one of the great needs of our generatmon was a fresh emphasis upon the Divine majesty and transcendence. God has been patronized. Men have thought they were as conversant with the laws of His grace as with the laws of electricity and could oblige Him to respond to their rationalized approach. The result has been a vague religiosity in some circles and an absolute relativism in others. The pretensions of an idealistic monism must be challenged by the reaffirmation in the language of our time of the dualistic realism of historic Christianity. Batth has thrown down the gauntlet to all human ideologies and brought men face to face with the living God and His unique revelation of Himself and His will.

Classes began in the University a fortnight ago. Barth lectures five days a week and holds

two seminars of a couple of hours each on Anselm's "Cur Deus Homo." His morning lectures are at 7 A.M. and one has to be there in good time to get a decent seat. On four mornings his subject is "Theological Ethics," and, on the Fifth, it is the Epistle of James. This summer he is facing the ethical problem as it is here that he has been chiefly challenged.

About three hundred theological students are expected in Bonn this summer. They are coming from all parts of Germany. You will be interested to know that the central current in Germah theological thought today, quite apart from the Barthian Movement, is a return to Luther and the Reformers. Theologians are conscious that a new start must be made after a hundred years of Schleiermacher and his followers. A similar movement, quite independently, apparently, is taking place in French Protestant Theology, where Calvin is being restudied with avidity. All along the line one discerns a hunger for objectivity and the real.

I see the Humanism polemic goes on in the States. I have read "A Preface to Morals" and "The Modern Temper" and have said to myself - The dawn is near: darkness has become self-conscious."

Cairns' Life of A.R. MacEwan. p. 106.

MacEwan's letter of his eldest sister on her birthday. "We have had the singular blessing of unbroken love in our little circle: and we have the increasing blessing of mutual regard, valuing our own flesh and blood more and more as the years pass. Our circle cannot be broken now, for we have given it into God's hands, and it has the security of His nature and plan. How much we owe to the way God has taken with us, uniting our natural affection - memories of our youth and childhood - with the purposes which many people require to separate from these! With some families religion goes against the grain; but the more we let the lessons of our childhood guide us, the nearer do we come to God, whom we must now, and in the Great Nature we shall only have to humble ourselves again, and enter as little children. I know that with both of us the sense of the largeness of debt incurred in our first years

is growing... Do you remember a sermon
preached in Claremont Church about twelve
years ago? 'Behold I and the children' (p 107
– by this father? Isa VIII, 18

Address on 'Evangelical Mysticism' by Alex. Maclaren, Synod Hall, Edinburgh. 05.9.01
in full in Brit. Weekly. 05.12.01

But there is a sane and wholesome mysticism, which enters into every lofty view of the world and man, and which is at the very heart of Christianity. For the central principle of mysticism, rightly understood, is simply the direct communion of the human with the Divine Spirit; and we all admit, in theory at least, that that truth is shrined in the very Holy of Holies of our faith. Those to whom Christianity is mainly the republication, in loftier form and with more heart-affecting sanctions, of the purest morality, and those to whom it is mainly a system of reasoned dogma, may and will turn from this, its deepest content, with a shrug of distaste; but as long as the truth of an indwelling Spirit stands in the fore-front of New Testament teaching, and as long as the insight of a pure heart leads into a region far above that to which ethics and reasoning carry, so long will the mystical element enter into all living Christian experience, and be a fundamental part of the Christian belief.

Other truths clustering around central truth of the indwelling Spirit.

We may sum up these truths roughly as being—the direct communion of the human with the Divine Spirit, the actual communication of a new life-principle from Jesus Christ and the reciprocal indwelling of Christ in the Christian and of the Christian in Christ. You will, no doubt, be ready to say: "all these I

steadfastly believe," and I do not question that they all have a recognised place in the usual creed, but they are not as they should be, facts to us, verified by experience and habitually present to consciousness. The proportion which they should hold in our minds may be ascertained by considering the proportion which they hold in the New Testament.

"A shallow & prosaic interpretation of the

deep words empties them of significance by talking about metaphor, but it forgets that the metaphor, being drawn from material things, must be less, not greater, than that which it illustrates. The diffusion of life from Christ is more real, not less real, than the permeation of the lower vegetative life through the unconscious wood. A truer commentary on the great words is that of Paul: "He that is joined to the Lord is one Spirit," not to the destruction, but to the intensifying, of the individual life, which is never so truly lord of itself, as when the man can say, "I live, yet not I, but Christ liveth in me."

Paul was as truly a mystic as John, only he was much besides. In that most unique mental personality there were two men, usually widely separate. On one side of its nature, his genius was eminently logical, delighted in following out a principle to its remotest consequences, and in bringing the heavy artillery of his reasoning to bear on opponents. But on the other side, he, too, loved to gaze with the eye of intuition on truths which he had not reached by logic. There are two paths by which men come to know—the road of reasoning, and the road of insight. It is rarely that the same feet are as familiar with the one as with the other, but Paul was at home on them both.

deep word: "In Christ." I can imagine no more fruitful exercise for deepening the spiritual life of most professing believers, than a careful, prayerful study of the manifold connections in which that phrase occurs in Paul's letters. That alone would do much to promote the fuller recognition of the wholesome mysticism which is indispensable for all deep religion in the soul.

~~face~~. First, we have to consider their relation to the great Evangelical truths of Christ's sacrificial death, which are sometimes treated as being in a special manner, "the Gospel." These may be crystallised into the phrase "Christ *for* us," while the others may be summed up in the other watch-word, "Christ *in* us." It cannot be denied that those who have most strongly grasped the conception of Christ's relation to men set forth in the latter expression, have been apt to regard it as the whole Gospel, and have failed to unite it with the conception set forth in the former. Neglected truths, when once discerned, have a way of avenging themselves by taking exclusive possession. No doubt, the tendency of Christian Mystics has been to treat the segment of the circle, which was so radiant to them, as being the perfect round, as witness George Fox and the early Friends, and many another instance. On the other hand, the same tendency has operated on the other side. Hence these two condensations of great and blessed truths have been pitted against each other, to the great detriment of both, and have been made the war cries of antagonists instead of being embroidered together on the one banner of a fraternal host. "What God has joined together, let no man put asunder"; and He *has* joined these two truths together, so as that either, without the other, is incomplete and weakened. There is no basis for the faith that Christ is in us, but the assur-

ance that Christ died for us. There is no possibility of the communication of Divine Life to men, unless there has been a Sacrificial Death for men. The alabaster box must be broken before the ointment can be poured forth. And on the other hand, the substitutionary nature of Christ's death is not perceived in its deepest ground, nor the imputation of His righteousness freed from the aspect of artificialness, unless His righteousness is imparted, that is to say, unless He is regarded as living in the believing spirit and uniting it to Himself. He died for us that He may live in us. He lives in us, else He has not died for us. Let us not hold the two hemispheres apart. They meet in perfect harmony, and together constitute the round world of Christian truth.

We must all rejoice in the manifold activities of the Churches, and none of us would have these diminished, but rather would wish that they were increased a hundredfold, till an inactive Christian was as much a rarity as he is always a walking contradiction. But life is the root of work, and so is more important than work. And it is open to doubt whether the abundant works of the Churches at present are the outcome of life, or whether they are not, in some cases, galvanic movements that simulate vitality and mask death. Martha has it all her own way now. We hear a dozen exhortations to service, for one to sitting at Jesus' feet in blessed receptivity. There cannot be too much work, but there may be too little still communion; and if so, the work may be vigorous and self-sacrificing, but it will have little success with men, and little benediction from God. The power of the dynamo must be increased, as the number of lamps it has to feed with electricity is multiplied. The more we abound in labour for Christ, the more prolonged

and intimate should and must be our communion with Christ. We are in danger of building so many mills and factories on the river's bank, each requiring to draw off some of the water to drive its machinery, that the stream will be all used up and its bed dry. This busy age needs to obey the invitation: "Come ye yourselves apart." The

tivity is the all-important thing. Christian Mysticism has been called Quietism, and the name is accurate, in so far as it lays the greatest stress on what the early Friends used to call "waiting on the springing of the life," but it is not accurate, inasmuch as that "waiting" is by no means passive inaction, but is the result of intensest energy. How much force is expended in standing still, when strong forces try to move a man! Concentrated effort of the whole nature goes to produce that "waiting," which brings the Life of Christ into the still soul, as surely as the sunbeam fills the cup of the flower, opened wide and turned to its light. The Life must be first received, and then the holinesses, which are its results, will follow. But just as the communication of the Life is no magical imparting without the effort of faith, so the Life produces Christian character in its recipient, by no magical process independent of his effort. The first word of Christian Mysticism is, "It is God that worketh in you"; its second is, "Work out your own salvation." First receive, then use, the Life. Then we can feel the intensest consciousness of our personal existence, and at the same time feel that it is truly and consciously blended with the all-quickening, all-producing, all-uniting Life of Him who is "The Life," and our experience will express itself in the blessed paradox, which, to the simple heart, is a felt truth: "I live, yet not I, but Christ liveth in me."

A Christian is of no sect. He can dwell in the midst of sects and appear in their services, without being attached or bound to any. He hath but one knowledge and that is Christ in him. He seeks but one way, which is the desire always to do and teach that which is right; and he puts his knowledge and willing into the Life of Christ. He sighs and wishes continually that the will of God may be done in him and that His Kingdom may be manifested in him. His faith is a desire after God and Goodness, which he wraps up in a sure hope, trusting to the words of the promise, and lives and dies therein.

JACOB BOEHME—1575.

"Do not suppose that what we say about the Being of God is unimportant. It is fearfully, awfully important, but how little we think about it; we are too much occupied with the conventionalities of religion, meetings, chapels, 'causes.' Men have no time to be *godly*."

"God is not far from any one of us, and if we struggle to rise to Him our whole nature rises—will, intellect, affections; one draws the whole upwards."

"To be born again is to awake to the reality of spirit and the spiritual world."

"The Holy Ghost descended like a dove; not in the shape of a dove, but a heavenly influence descended as a dove descends. Character is always discerned by a revelation. Jesus said, 'Come and see.' This was the beginning of great things, this simple invitation."

"Our residence is for us. The earth is so full of beauty and richness. How holy the sunshine is, and the storms are holy too. Providence is *for* us. . . . If the soul has been permeated by truth and love, God will not allow it by any accident to be lost."

The walk to Emmaus. "'O fools,' O thoughtless, O unreflecting! What an awful word. The greatest mercy God can bestow on us is to make us think, and keep us thinking. If not thinking—and by this I mean the simultaneous action of the whole man—something bad is going on. How seldom is an action done by the whole man! . . . There is no sincerity where there is no emotion. No dull man can be sincere. . . . The Christ the Jews expected did not come; the Christ they did not expect did come. The Christ men expect will not come."

These are but black cinders. They were once aglow, white with fire. I learnt from Caleb Morris what a student is apt to disbelieve, that books cannot supply the place of the public speaker. Brit. Weekly Mch. 6, 1902

* "The Life and Ministry of the Rev. Caleb Morris." By the Rev. D. Tyssil Evans, M.A., B.Sc., Lecturer in Hebrew at the University College of South Wales and Monmouthshire, etc. (London: Alex-

Under Shepherd

Mr. Frith exhibits admirably Cromwell's growth and genius as a soldier, as one who not only won great victories, but created the instrument by which he won them, and who recognized more than any of his peers, save perhaps Gustavus Adolphus, the power of character in the soldier's life. What other general in history could have made this reply to a critic of his appointments? "Truly, I think that he that prays and preaches best will fight best. I know nothing that will give the like courage and confidence as the knowledge of God in Christ will." Thus he gathered that army of Ironsides who, as men said, "could go anywnere and do anything."

His military development was indeed marvellously favored by chance. Few

It was said of Edward Burgh "His very strength was bended after God."

Henry More, the Cambridge Platonist to John Inglesant: "This makes it all the more incumbent on you to have a great care to keep in order that luciform vehicle of the soul [i.e. the body] as the Platonists call it. For there is a sanctity of body, which the sensually minded do not so much as dream of. And this divine body should be cultivated as well as the divine life: for by how much any person partakes more of righteousness and virtue, by that also a greater measure of this divine body or celestial matter attends himself: he throws off the baser affections of the earthly body, and rejoices that it is ever more with so much larger draughts of ethereal or celestial matter: and to this end you still more to this effect, you have only to consider that the oracle of God is not to be heard but in the holy temple, that is to say, in a good and holy man, thoroughly sanctified in Spirit, Soul & body." Ch. XVII

J. Morley's "Recollections"

"Mrs. George Spencer [Herbert's father] looked forward hopefully to the time when all words, ideas and sentiments would be stripped of their dreary & fallacious accretions, coined into a universal currency & made amenable to mathematical calculation."

Of Samuel Rickards & his gifts - powerful sermon. "Rickards was in his church as he was in his own house: and there he read and talked to his parish as he did to his family - indeed to any one separately. It was impossible not to attend, & be interested and learn. His style was wholly devoid of all that which people put on for preaching & publishing. There was no necessity for gesture or studied expressions. He wrote himself. His voice and manner, sent every word into his hearers, and often they thought of what he had said. He wrote, his voice and his manner rose before them." II. p. 85

"Shower produces doubt starts an inquiry." 316

Hazlitt describes his feeling as sometimes akin to the case of Mrs. Brown, described by one of the essayists of the last century. Though a good, kind and useful woman, an excellent preacher, dutiful in all his relations, he was all his life under the unshrinkable impression that he had no soul. He had searched & probed and found it not. What he did mean by impulse, sincerity, law, attraction & reaction of surrounding forces, not by any independent, individual & controlling volition. He was the very thing our evolutionists delight to imagine themselves: but her B. who had no philosophical system to support, could not be reconciled to the want of a personal identity. One may justly ask what part of his nature it was that felt this life long misery. It could not be his body. For the body is found to be capable of getting on very contentedly without a soul or what is the same thing, without recognizing it. It must have been the soul. By this process one is tempted to feel certain that Mrs. B has

of soul" II. 271

From Letters of J. B. Mozley - Oxford.

"Rose's maxim that those who have most to do are the fittest persons to take in hand any new work." Referring to Newman.

His sister of him "He never put his hand to any other skilled labor than that of teaching and guiding a pen."

Of F. D. Maurice: "He has not a clear idea in his head." "His general line is to resolve everything into vagueness."

Church to JBM "The way in which assumptions exalt into questions - people go on spinning arguments as if the what of the invisible world was as easy to be understood as the theory of the steam engine has long been one of my standing wonders... I am glad that you have brought out so strongly the tentative character of all our means of knowing, and the fact that what we know in Religion and matters is but the tendency to know. The idea of perfect & absolute knowledge, which is involved in so much of what is said and taught on all sides, becomes daily more & more unendurable

to me."

"With respect to Health even a good deal of work is by no means detrimental to it, so long as it is work congenial to a person's mind"

Jo Church: "If the letter of Scripture is a veil & Christ is found behind the veil, one does not feel very secure." "This aboriginal Christ, which Jowett + his reviewer dig up beneath the end of strata is as perfect an arcanum disciplinae as ever was invented by tradition."

Jo Sadler "Of course no controversial book ever convinces anybody: what it does do, if its argument is good, is to enable persons, more or fewer, who were convinced before out of their own reflection but shrank from avowing it, because they had not definitely looked into the facts of the case, to avow & express their previous judgment." 253

Jo Brother J. H. "Here seems indeed to be a providential design in making routine - which must be the life of the hand - such a subjection & support of the mind" 322

Pusey to J. B. Mozley Feb. 7. 1871

"How strangely different are the terms in which you return to us from those in which you left us! How the fight is not for fundamentals now but as to the existence of a personal God, the living of the soul after death, or whether we have any soul at all; whether there is or can be any positive truth except as to physics, etc. I asked a physical Professor about a R.C. book on Geology and the relations of physical science to faith discussed in it. 'No one', he said 'thinks any longer of this; the question is wholly removed to materialism' &c., and instanced some eminent person or persons, who was entirely happy, having satisfied himself that he had no soul. Another or other physicists look upon Revelation as an interference with the study of physical sciences" 318

Lord Blachford on J Bon. "Among Br. W's. faults & foibles characteristics even simplicity of habits, arose that undemonstrative affection. Delicacy of thought, an almost stern purity of

mind, carelessness of worldly advancement
or distinction, and a deliberate desire to
attach themselves to a worthy object of hope
354.

How I Ascertain the Will of God

GEORGE MULLER

Surrender your own will. 1.—I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

Do not depend on feelings. 2.—Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

Seek the Spirit's will through God's Word. 3.—I seek the will of the Spirit of God through, or in connection with the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them.

Note providential circumstances. 4.—Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

Pray. 5.—I ask God in prayer to reveal His will to me aright.

Wait. 6.—Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective.

Sunday School Times, March 10, '45

Where the Bible is honored, there is life and growth. This is strikingly illustrated by a comparison of two kinds of churches made by Harry C. Munro in an article on the National Mission to Christian Teachers in the *International Journal of Religious Education* for January. Mr. Munro has already served as team executive in seven of the three-day programs to be held in thirty-two cities in twenty-seven states. The Mission is sponsored by the International Council of Religious Education, and its objectives are two: "Bringing within reach of Christian teaching that other half of our population not now receiving it and (2) bringing all those being taught into a definite commitment to Jesus Christ as Saviour and Lord and into vital membership in the church, with due regard to appropriate times and methods." The Mission itself has found it convenient to label certain churches "sophisticated," and others "emotional." The former belong to the "older, well-established, numerically strong religious bodies" and "are predominantly upper middle class economically and culturally." The second group obviously comprises, by and large, those churches which have come to be called fundamental, because they repudiate Modernism and stand for "the faith once delivered unto the saints." Of this latter group Mr. Munro says: "In some states they are taking over much of the responsibility for religious ministry to rural and village populations from which the sophisticated churches are increasingly withdrawing, but which also constitute our principal source of growth in population. Many of their converts are

former dissatisfied adherents of these sophisticated churches. They place strong emphasis upon radical conversion experiences and make much of the emotional factor in religion. In fact, in many ways they resemble the sophisticated churches as they were a couple of generations ago when revival meetings at least annually were the rule. . . . When it comes to devotion to Christ and the church, to sacrificial giving, to lay evangelism and witnessing, and to religion as a dynamic for daily living, the church membership of the sophisticated churches seems to be definitely inferior to that of the emotional groups. Yet with seemingly lower requirements in terms of religious experience as a condition of church membership, the sophisticated churches are showing less satisfactory growth numerically as well." (The dictionary definition of "sophisticated" is apropos: "Deprived of original simplicity; made artificial; made wise, worldly-wise.") These are very significant observations, for one may read between the lines and see that the churches enjoying real spiritual prosperity are those which are holding true to God and His Word. Elsewhere in his article Mr. Munro declares that "the rank and file of our church membership seems to lack the spiritual power essential to Christian witnessing and evangelistic teaching," and asks, "What has become of the old 'passion for souls'?" The difference between the "sophisticated" and "emotional" churches should not surprise us, for God has promised to honor the preaching of His Word. "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

James Nasmyth.

Of happy beginnings at the fathers hands.
"All the record of them that remains is a most cherished recollection of their Ethical tone and harmony. Which makes us think that although in these days of rapid transit over land & ocean, and surrounded as we are with the results of applied science, true knowledge, we are not a bit more happy than when all the vaunted triumphs of science and so called education were in embryo.

"That incomparable mechanic, William Murdock, a man of understanding energy and Watts right hand man in the highest practical sense. Murdock was the inventor of the first model locomotive and the inventor of Gas for lighting purposes; and yet he always kept himself in the background. For he was excessively modest. He was happiest when he could best promote the welfare of the great firm of Boulton & Watt." 68

Of Sir John Herschel. "Of all the scientific men I have had the happiness of meeting Sir John stands supremely at the head of the list. He combined profound knowledge with perfect humility. He was simple, learned & companionable. He was entirely free from

assumptions of superiority, and still learning, would listen attentively to the humblest student. He was ready to counsel and instruct, as well as to learn informa-
tion" 387

Alexander on Phil. IV. 4. "Equanimity."

Notes the Dignity of such Command from a man as vehement + zealous as Paul. arising of such a time "Here is the evidence of supernatural influences, making the word of man independent of circumstances."

"The truth is as soon + in proportion as a person believes that Christ is coming and recognizes his position as a Stranger on earth, who has but a hired lodging in it for a season, he will feel indifferent to the course of human affairs. He will be able to look on, instead of taking a part in them. They will be nothing to him." (Bradley ?)

"The Christian has a deep, silent, hidden peace, which the world does not - like Jesus will in a retired and shady place, despising access. He is the greater person this term by himself (! E. Irons, Bradley + Rhoda Brown) and when he is in Solitude that is his real state. When he is kept to himself + his God, that is his true life. (Anti-slavery)

He can bear himself: he can (as I mean) joy in himself, for it is the grace of God within

him, it is the presence of the Eternal Com-
forter, in which he rejoices. He can trust,
he finds it pleasant to be with him only
at set times, – 'never less alone than when
alone'. He can lay his head on his
pillow at night, & own in God sight, with
overflowing heart, that he wants nothing, –
that he is 'full & abounds' – that God has
been all things to him, & that nothing is
real but that which God could give him. More
thankfulness, more holiness, more of heaven
he needs indeed, but the thought that he can
have more, is not a thought of trouble but of
joy. It does not interfere with his peace to
know that the way from heaven for such
is the Christ's peace when with a single heart,
the Cross in his eye, he addresses a command
himself to Christ such when the night is as clear
as the day. St. P. says that the peace of God
shall keep our hearts & minds. By 'keep' is
meant 'guard' or 'garrison' our hearts; so as to
keep out darkness. And he says our 'hearts
& minds' in contrast of what the world does
for us. Many have things we have said of the Christ. God
does not keep for the heart & sacred faculties & chosen
dwelling this not

Robertson Nicoll. - p. 271.

"It seems to me that we have recently overdone committees, conferences, congresses and the like. The supreme duty of every Christian is to attend to his own little corner and cultivate that intensively. The festivity of associations and debating societies is to my mind an unhealthy. This kind of thing ruined Russia, and it will ruin us if we are not careful."

He deplored and denounced "the savage lust for talk which has taken possession of the non-Conformist churches," "the crime of loquacity" fostered by endless religious conferences and Conventions & the amount of time & energy which ministers squander at such gatherings to the neglect of steady spade-work in their proper fields and among their own people

Nietzsche.

"I pronounce my sentence. I condemn Christ. It is to me the greatest of all imaginable corruptions, drinking out all blood, all love, all hope for life with its anaemic ideal of holiness; the other world as the negation of every reality; the cross as the rallying sign for the most subterranean conspiracy that has ever existed against healthiness, beauty, well-constitutedness, courage, intellect, benevolence of soul, against life itself. I call Christ the one great curse, the one great intrinsic depravity, the one great instinct of revenge, for which no expedient is sufficiently poisonous, secret, subterranean, mean. I call it the one immortal blemish of mankind."

Sir Wm. Osler to Yale Students 1930?

"Listen to the counsels of a master in Israel, William James, 'Neither the nature nor the amount of our work is accountable for the frequency and severity of our breakdowns, but the cause lies rather in those absurd feelings of hurry and having no time, in that breathlessness & tension, that anxiety of feature and that solicitude of results, that lack of inner harmony and ease, in short, by which the work often we is apt to be accompanied, & from which a European who could do the same work would ruin out of ten times be free." A Way of Life. p. 38.

William Penn on George Fox.

1. He was a man that God endued with a clear and wonderful depth. A discerner of others' spirits and very much a master of his own. As to men he was an original and no man's copy.
2. In his testimony of ministry he much labored to open truth to the people's understandings and to bottom them upon the principle and principal, Christ Jesus, the light of the world.
3. He had an extraordinary gift in opening the Scriptures. He labored to the demonstration of things and show the weight, harmony and profitableness of them.
4. [The great doctrines of man's fall and Christ's sat. ration were his theme and presented as evidently out of his living experience.]
5. But above all he excelled in prayer. His inwardness & weight of his spirit, his reverence and solemnity of his address & behaviour, and the fervour & fatness of his words have often struck even strangers with admiration, as they used to reach others with consolation ... He knew a living power of the Lord than other men.
6. He was of an innocent life, no busybody, nor self seeker, neither touchy nor critical: what fell from him was very inoffensive ... So meek

contented, modest, easy, steady, tender: it was a pleasure to be in his company.
7. He was an incessant laborer. [Between 70 & 77 he visited America, the Central Provinces & Germany]
8. [His efficiency in correspondence & administrative work.]

9 As he was unmeasured so he was fundamental in his services for God & this people: he was one man to be marked off from them & wrath.
10 [He had such great reasonableness, sanity & humility which he took with startling & distant discrimination. "I never saw him out & his plan a made a mistake for lack of detail & accuracy."
11 In all things he acquitted himself like a man, like a strong man, a wise and heavenly minded man, a divine and a naturalist, and as a God Almighty's making
12 Thus he lived and sojourned among us: and as he lived, so he died, feeling the same eternal powers that had raised and possessed him in his last moments. So full of assurance was he that he triumphed over death; and so keen in his spirit to the last as if death were hardly worth notice or a mention."

"Life & Letters of the Faraday", p. 208-213

Commagers "Theodore Parker"

"Bronson Alcott had made a failure of everything but life" p. 152

In 1853 Parker "peeped in at the Divinity School (Cambridge) and concluded that it was a sarcophagus. 'The Egyptian embalmers,' he said, 'took only 70 days to make a mummy out of a dead man. Unitarian embalmers used three years in making a mummy out of a live one' 157

Of Sarah Grimke Howe. "I do not like caution," he said, "it betokens little trust in God's arrangement" and he gave himself to making clear God's purpose each man. God intended man to be free, and Howe threw himself with abandon into the struggle for the liberation of the Greeks, of the Poles and for the liberation of the American slave. and his opponents could trace nothing to his lack of caution. God intended men to use their talents, Howe brought light to the blind & speech to the mute & knowledge to the

ignorant & sincere to those who were en
[illegible] his worthy cause failed to enlist his
support; he was director of the Institution for
the Blind and his achievements were famous
in two continents; he established a School for
the feeble minded & one for deaf mutes; he
organized the Prisoners' Aid Soc. & Board of
State Charities; he served on the Boston School Com-
mittee, sustained known in his work; he fought all
thro' the slavery struggle & was a tower of strength
to the less practical abolitionists. His versatility,
his consecrating brilliance, his volcanic en-
ergy, sprang from an inner harmony; it
was the Divine power who had the infinite
patience to work a miracle with Laura Bridg-
man & the inspiration to organize the Kan-
sas Crusade. In most governors the blend
fanatical, of such, it was faith, not in-
tolerance that drove him into so many
causes" p. 187

Charles Peguy.

"All these intellectual attitudes [modern anti-Christ.] would have short shrift if Christ had remained what he was, a Communion Basic Verities 117

Roman political forms adopted by the Church. "There had to be a prefect in order to have a bishop. Certainly one of the greatest mysteries in the world & perhaps the greatest, is the disquiet. & the mysterious place reserved for the temporal in the total reichsreform and thus, in the government in the destiny of the spiritual. How great, how grave this importance must be for the greatest spiritual creation that ever was in this world to have been thus formed in a temporal mould previously established by the soldier. Not only Virgil was only the Greek would have been formed into the Roman figure previously established by the Roman soldier, but the Apostles themselves were formed in" 163

"The idea of peace of any price - the central idea of pacifism, so that peace is an absolute, that peace is born the fruit of absolutes, that peace has a price unique to this point that a peace is unjustic is better than a war

for justice. This is the diametrical opposite of the System of the Rights of Man where it is better to have a war for justice than peace in injustice." 167

"God speaks:

It is innocence that is full & suffering that is Empty
It is innocence that cries & suffering that loves
" " " is young " " is old
" " grows " " weeps.
" " is born " " dies
" " knows " " does not know

Now thou children, go to School
And you men, go to the school of life
& and learn
How to unlearn. f. 22.5

Arch. by Crandell Phillips. Repr. in Brick Bulletin Jan. 1944

It is possible. We had to learn that lesson in our own country. In 1760 a visitor to America said, "*Fire and water are no more heterogeneous than the different colonies in North America. . . . There is such a difference of character, of manners, of religion, of interest, that I think there must soon be a civil war from one end of the continent to the other. Even the limits and boundaries of each colony are a source of constant litigation.*" That was the verdict in 1760, and yet we have learned to live together in the fellowship of democracy because we believed it was God's will.

Just so, in order to preserve democracy anywhere on this shrinking globe, we must learn to use the principle of fellowship everywhere. Some people have recently said that in political language. Cynics call them dreamy idealists who are trying to think up some new idea. But who do you suppose said this?—"A day will come when you, France, you Russia, you Italy, you England, and you Germany, all you nations of the Continent, shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity and form a European fraternity. A day will come when we shall see those two immense groups, the United States of America and the United States of Europe, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art. For God wills that this sublime end should be accomplished."

That was not some new idea of the present day. That was Victor Hugo, a hundred years ago. And it might just as easily have been the prophets of Israel or Jesus, hundreds and thousands of years ago, because the principle of democratic fellowship is rooted deeply in the Christian religion, and it depends upon religion for its survival.

RELIGION AND MORALS.

INSEPARABLE, SAYS THE POPE.

Sun Dec 11, 1910

"Morality, Based on Reason, Robs Man of His Highest Dignity"—God Is Life and Christ Is the Way—All Moral and Social Questions Settled by the Christian Faith.

From Pope Leo XIII.'s Late Encyclical Letter on "Jesus Christ, Our Redeemer."

God alone is life. All other things partake of life, but are not life. Christ, from all eternity and by his very nature, is "the Life," just as He is the Truth, because He is God of God. From Him, as from its most sacred source, all life pervades and ever will pervade creation. Whatever is, is by Him; whatever lives, lives by Him. For by the Word "all things were made; and without Him was made nothing that was made." The whole object of Christian doctrine and morality is that "we being dead to sin, should live to justice" (I Peter ii., 24.)—that is, to virtue and holiness. In this consists the moral life, with the certain hope of a happy eternity. This justice, in order to be advantageous to salvation, is nourished by Christian faith. "The just man liveth by faith" (Galatians iii., 11.). "Without faith it is impossible to please God" (Hebrews xi., 6.). Consequently Jesus Christ, the creator and preserver of faith, also preserves and nourishes our moral life. This he does chiefly by the ministry of His Church. To her, in His wise and merciful counsel, He has entrusted certain agencies which engender the supernatural life, protect and revive it if it should fail.

This generative and conservative power of the virtues that make for salvation is therefore lost, whenever morality is dissociated from divine faith. A system of morality based exclusively on human reason robs a man of his highest dignity and lowers him from the supernatural to the merely natural life. Not but that man is able by the right use of reason to know and to obey certain principles of the natural law. But though he should know them all and keep them inviolate through life—and even this is impossible without the aid of the grace of our Redeemer—still it is vain for any one without

faith to promise himself eternal salvation. "If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up and cast him into the fire, and he burneth" (John xv., 6.). "He that liveth shall not be condemned" (Mark xvi., 16.).

We have but too much evidence of the value and result of a morality divorced from divine faith. How is it that, in spite of all the zeal for the welfare of the masses, nations are in such straits and even distress, and that the evil is daily on the increase? We are told that society is quite able to help itself; that it can flourish without the assistance of Christianity, and attain its end by its own unaided efforts. Public administrators prefer a purely secular system of government. All traces of the religion of our forefathers are daily disappearing from political life and administration. What blindness! Once the idea of the authority of God as the Judge of right and wrong is forgotten, law must necessarily lose its primary authority and justice must perish: and these are the two most powerful and most necessary bonds of society. Similarly, once the hope and expectation of eternal happiness is taken away, temporal goods will be greedily sought after. Every man will strive to secure the largest share for himself. Hence arise envy, jealousy, hatred. The consequences are conspiracy, anarchy, nihilism. There is neither peace abroad nor security at home. Public life is stained with crime.

So great is this struggle of the passions and so serious the dangers involved that we must either anticipate ultimate ruin or seek for an efficient remedy. It is of course both right and necessary to punish malefactors, to educate the masses, and by legislation to prevent crime in every possible way; but all this is by no means sufficient. The salvation of the nations must be looked for higher. A power greater than human must be called in to teach men's hearts, awaken in them the sense of duty, and make them better. This is the power which once before saved the world from destruction when groaning under much more terrible evils. Once remove all impediments and allow the Christian spirit to revive and grow strong in a nation, and that nation will be healed.

The strife between the classes and the masses will die away; mutual rights will be respected. If Christ be listened to, both rich and poor will do their duty. The former will realize that they must observe justice and charity, the latter self-restraint and moderation, if both are to be saved. Domestic life will be firmly established by the salutary fear of God as the lawgiver.

In the same way the precepts of the natural law, which dictates respect for lawful authority and obedience to the laws, will exercise their influence over the people. Seditions and conspiracies will cease. Wherever Christianity rules over all without let or hindrance, there the order established by Divine Providence is preserved, and both security and prosperity are the happy result. The common welfare, then, urgently demands a return to Him from whom we should never have gone astray; to Him who is the Way, the Truth, and the Life—and this on the part not only of individuals but of society as a whole. We must restore Christ to this His own rightful possession. All elements of the national life must be made to drink in the life which proceedeth from Him—legislation, political institutions, education, marriage and family life, capital and labor. Every one must see that the very growth of civilization which is so ardently desired depends greatly upon this, since it is fed and grows not so much by material wealth and prosperity, as by the spiritual qualities of morality and virtue.

Given at St. Peter's in Rome, the 1st day of November, 1900, in the twenty-third year of our Pontificate. LEO XIII., Pope.

MILL'S CHANGE OF FAITH—Shortly before his death, John Stuart Mill abandoned his philosophy of unbelief and "found his way to the light of Christian truth." This assertion, made upon the authority of the Lord Bishop of Durham, was recently published in the London papers, and elicits the following comment from *The Episcopal Recorder* (Philadelphia, June 6):

"Those who are familiar with his later essays must have recognized how the cold skepticism of his early years passed away beneath the mellowing influence of the spiritual world, until not a few were able to say that they hoped he was 'not far from the kingdom of God.' This hope the Lord Bishop of Durham assures us may be more than a hope, for he declares that Mill died a Christian believer. Dr. Moule tells us that he gets his information from the late Dr. Gurney, the entirely reliable physician of Nice, who attended Mill in his last illness. That he was a man of lovely spirit, all who knew him could testify, and we are glad to have this testimony to the fact that toward the end light came to his sorely perplexed mind. We would not be understood as saying that Mill accepted all the doctrines of orthodox Christianity, but, rather, that his skepticism was meted out by the Spirit's influence, and before he died the dawn, with all its potentialities of midday splendor, had broken upon his mind. In this regard, this great essayist was like the late Mr. Romanes, whose sincerity of purpose was a kindly light that, through the encircling gloom, showed the way home."

Lit. Digest June 29. 07

The Uniqueness of Christ

BHAGAT RAM.

The problem of the uniqueness of Christ may perhaps have only of academic interest for those who were born in a society where the people enjoy their elementary birthrights of the equality of man. But to us Indians, it is one like the new discovery of a great treasure of truth that has been hidden away in the earth for long centuries. It is one of great practical importance and urgency especially for those possessing an enquiring mind. But when such treasure has been found by some fortunate chance, the discoverer would cry out "Why did I not know of it earlier?"

The Indian Witness. Jan. 20, 1938

"for the destruction of the wicked & the preservation of the good."

4. He set forth this unique mission of the world as follows: Luke IV.

5. He is unique in the claims of divine authority & power. John VIII. 58. X IV. 6: X. 25. Matt XXIV 35.

6. He is unique in the claims of the one with God. John X. 30: XIV. 9: XV. 23; V. 21: Matt. X. 37; John V. 25.

7. He is unique in healing the wounds of the heart. Matt. X. 28. John VI. 35. II Cor. V. 17

8. He was unique in changing the worst for atonement

9. He is unique in giving the great spiritual value in Christ life

10. He was unique in bringing a new conception of fitness for leadership

11. He is unique in that He was risen from the dead & is ever alive. He shapes in the affairs of the Church. He brings Christ in men

12. His unique character

13. He is unique in his influence on the world today.

Ramsay

"In the mind of the ancients no version of Roman Empire, Greek or Barbarian, Semitic or Teutonic, was conceivable, without a religious bond to hold it together. The Roman Empire, if it was to become an organic unity, must derive its vitality and its title to men's minds from some religious bond" - so Reynolds. His successors created the Imperial religion - the cult of the Majesty of Rome incarnate in the deified living emperor. This deified Emperor was as in Japan today. "Except for the Slavish adulation of the living emperor the idea was not devoid of nobility: but it was incapable of life for it degraded human nature. It was founded upon a lie. But Paul gave the empire a most serviceable idea. He stood for the unity of which the Imperial policy was craving. .... Had it not been for Paul - if one may guess at what might have been - the Church could never remember the Roman & Greek civilization. Barbarism grew too powerful for the Graeco-Roman civilization wrecked by the

"[illegible] never religious bond, and losing channel through which that civilization was preserved, or entered in & maintained, [illegible] so much as has been an essential part of its course Christian after the Pauline form" Harnack Hist Studies p. 99.

"Neo-Platonism" was not to be a new religion, but was to disclose the true secret, the reasonable significance of all religions" Loofs The Ancient Cath. Ch. 147

More Terrible Than All the Words

Here an American soldier, now with the Army of Occupation in Germany, epitomizes the tragedy of war in a message to his son.

My Son:

War is more terrible than all the words of men can say; more terrible than a man's mind can comprehend.

It is the corpse of a friend; one moment ago a living human being with thoughts, hopes, and a future—just exactly like yourself—now nothing.

It is the eyes of men after battle, like muddy water, lightless.

It is cities—labor of generations lost—now dusty piles of broken stones and splintered wood—dead.

It is the total pain of a hundred million parted loved ones—some for always.

It is the impossibility of planning a future; uncertainty that mocks every hoping dream.

Remember! It is the reality of these things—not the words.

It is the sound of an exploding shell; a moment's silence, then the searing scream "MEDIC" passed urgently from throat to throat.

It is the groans and the pain of the wounded, and the expressions on their faces.

It is the sound of new soldiers crying before battle; the louder sound of their silence afterwards.

It is the filth and itching and hunger; the endless body discomfort; the feeling like an animal; the fatigue so deep that to die would be good.

It is battle, which is confusion, fear, hate, death, misery and much more.

The reality—not the words. Remember!

It is the evil snickering knowledge that sooner or later the law of averages will catch up with each soldier, and the horrible hope that it will take the form of a wound, not maiming or death.

It is boys of 19 who might be in the schoolroom or flirting in the park; husbands who might be telling their wives of a raise—tender and happy-eyed; fathers who might be teaching their sons to throw a ball—bright with pride. It is these men, mouths and insides ugly with hate and fear, driving a bayonet into other men's bodies.

It is "battle fatigue," a nice name for having taken more than the brain and heart can stand, and taking refuge in a shadowy unreal world.

It is the maimed coming home; dreading pity, dreading failure, dreading life.

It is many million precious years of human lives lost; and the watching of the loss day by day, month by month, year by year, until hope is an ugly sneering thing.

Remember! Remember and multiply these things by the largest number you know. Then repeat them over and over again until they are alive and burning in your mind.

Remember! Remember what we are talking about. Not words; not soldiers; but human beings just exactly like yourself.

And when it is in your mind so strongly that you can never forget; then seek how you can best keep peace. Work at this hard with every tool of thought and love you have. Do not rest until you can say to every man who ever died for man's happiness: "You did not die in vain."

Cpl. WALTER J. SLATOFF.

Ridgeway's old colored minister often
favorite verse was "God is come to pass."
But Ned, that is not a verse. "Yes, there is
very favorite words of Job. He come to pass,
He didn't come to stay." Just so the
Titan in Shelley's "Prometheus Unbound"
who to Mercury's warning of the grave
of coming torture, calmly answers
"Perchance no thought can count them —
yet they pass

New Life of Geo. J. Romanes

Darwin to R. "Work which is my sole pleasure in life."

Geo. Eliot & R. quoting Psalms to each other from the Prayer Bk & Bible. Both preferred the Bible

Contrast D & R. as to music. D. deaf. R. clever - c.f. faculties active in R. atrophied in D. c.f. Religion p. 82

D. to R "My comfort is that I have never consciously done anything to gain applause"

Life pub "A Candid Exam. of Theism". & posthumous Thoughts on Religion"

To Mrs. Barton Sanderson. Wallis as distinguished from speaking "In this fundamental supposition I was wrong, seeing that on the supposition of Christ. being true, it must be considered as an appeal to the whole of human nature, & not to reason alone."

D. to R. fr Cowdray, the Lakes, "The scenery gave me more pleasure than I thought my soul or what. ever remains of it was capable of feeling."

R. to D. "I am beginning to smile feeling"

Gladstone & R. on his poetry. Appears, urges "the man's keeping himself as man, above his function, as Emerson will say, long ago"

Dillon tells R. that one of his lectures "reminded him of some professor at St. Andrews who first told them as a fact that he always made a point of alluding to Providence in an introductory lecture and afterwards 'threw him aside'"

R. to his Mother, "I have always felt that the two

most precious things in life are faith & love, & man & man the older that I grow."

"A rector was asked to take the chair at a prayer meeting. One of his parishioners prayed as follows: 'O Lord we had a sermon from our vicar yesterday & we thank thee for it because it was an able discourse, but we pray Thee to give him some idea of what the Gospel is."

The Scotch minister "There is a twinkle-star-able thing cracking upon the earth."

Like Huxley with piles of unfinished projects. 3 x 1

R. to Huxley "As for General Death, I think it must be easier to withstand his blows of Veni, vidi, vici if in reply one can say, Visa." Prator Dio had words "I am not in the least afraid to die" and Dio. words "Whether a real nature abhors a vacuum I know that the soul of man does."

"I have come to see that cleverness, success, attainment count for little, that goodness or as I would say character is the important factor in life"

To H Page the last year, "I have begun to discover the truth of what you once wrote about logical processes not being the only means of research in regions transcendental.

Remarks addressed on the Ethical Teaching of Christ at Toynbee Hall 1884.

The services rendered by Christ to the cause of morality have been in two directions distinct. The first is in an unparalled moral example, joined with peculiar powers of moral exposition and Enthusiasm of moral feeling which have never before been approached. The originality of Christ's teaching might in some quarters be overrated but the achievement it was impossible to overrate. It is only before the presence of Christ that the dry bones of ethical abstraction have sprung into life. The very essence of the new religion consists in re-establishing more closely than ever the bonds between morality and religion. One important effect of Christ's teaching and influence has been the carrying into effect of the doctrine of universalism, for previously the idea of human brotherhood cannot be said to have existed.

Again in the exaltation of the benevolent virtues at the expense of the heroic, the change effected is fundamental and abrupt. Christ may be said to have created the virtues of self-abnegation, universal beneficence, unflinching humility - indeed the divine supremacy of Compassion (whether Christ be regarded as human or divine, all must agree in regarding the work of His life as by far the greatest work ever achieved in the history of the human race. A topic of great importance is the influence of Christ's person-

knew then that the fire must have already crossed the bridge and destroyed it, so I reversed the engine and we began a race with the flames back from Hinckley.

"There was not much time for thinking, but I remembered a shallow marsh, known as Skunk Lake, about six miles back and north of Hinckley, and I made up my mind to reach that lake, come what might. There was no other salvation. The wind was blowing the fire in the same direction we were going, and the flames raced along in the tall grass on both sides of us, almost keeping pace with the speed of the train. I put on my heavy coat and pulled it over my head, and Jack got back in the manhole of the tank. He would stand up and throw water over me as long as he could stand the heat, and then he would retreat to the manhole again, and in that way we got to Skunk Lake, not more than two minutes before the flames. We piled out of the cab, Jack and I, cutting off the air and kicking the cars down about two car lengths, and made for the lake, getting there just as the fire struck us. It was awful."

Engineer Root continued, after resting a moment, "And I hope I may never live to go through such an experience again. The fire swept right over us, and we had to lie flat in the water for a time. After the first sheet of flame passed over us it was not so bad, but still the heat was terrific. The woods were burning all around us, and to add to the horror of the time the train caught on fire and the cars burned fiercely, radiating an awful heat, which affected us almost as much as the first fire, we were so near the track. For four hours we remained in the water, and then the ground began to cool sufficiently at the edge of the lake so that we were enabled to stand on the bank by wrapping our heads in coats. Later I went to the engine and sank down on the hot seat of the cab, the engine having passed through the fiery ordeal almost unscathed. I did not fall asleep, but into a kind of stupor, from which I was not fully aroused until the rescuing party came for us with hand cars. So far as I know there were only two persons on our train who lost their lives. They were a couple of Chinamen who could not be gotten off the train, and they were burned to death on the cars. It must have been a terrible experience to those women and little children who passed the night in the water of the lake."

"How did you get away from Skunk Lake?" the reporter asked, as Engineer Root stopped to rest a few moments and called for some more water.

"We stayed there until about 6 o'clock in the morning, when a relief party came through from Mission Creek, about four miles south of Hinckley, on hand cars. It was impossible to run an engine through, and they took us away, a few at a time, until the entire number was safely landed at Mission Creek, where we were taken on a work train to Pine City. At that point we were taken on board the Duluth special and brought home."

Engineer Root is a man of the rugged, fearless type so commonly met with in his walk of life. He is 51 years old and has run an engine on the Duluth road seven years, and during most of that time, he has pulled the Duluth limited passenger trains.

"Elihu Root" by P. C Jessup. II. p. 303. On
the Constitutional Convention. 1915.

"Mr. Chairman. There is a plain old house on
the Oneida Hills, overlooking the valley of the Mo-
hawk, where trees and flowers dwelt in my
youth. When I go back, as I am about to go, to
spend my declining years, I mean to go with
the feeling that I have not failed to speak and
to act here in accordance with the lessons I
learned there from the lips of my fathers. For
grant that this opportunity for service to our
country and our state may not be neglected
by any of the men for whom I feel so deep a
friendship, in this convention."

HENRY L. STIMSON

paid tribute in 1937 to Elihu Root: "The best tribute that I can make to Mr. Root is to recall the words of the prayer with which he opened the New York Constitutional Convention on May 5, 1915, when the clergyman who was to speak had unexpectedly failed to come.

"He then said: 'Almighty God, we pray to Thee to guide our deliberations this day. Make us humble, sincere, devoted to the public service. Make us wise, considerate of the feelings and the opinions and the rights of others. Make us effective and useful for the advancement of the cause of peace and justice and liberty in the world. For Christ's sake. Amen!

"In that prayer breathed the true spirit and character of Elihu Root."

Special Cable to the Evening Journal.

Manila, April 1.—Lieutenant-Commander Jesse M. Roper died trying to save one of his sailors in the fire on the gunbooat Petrel. It was a hero's death, and officers and men throughout the fleet are mourning for him to-day. All the flags on the American vessels are at half-mast.

The body was placed on the cruiser Buffalo to-day, to be taken to the United States.

The gunboat was lying off Cavite when the fire was discovered. It was in the sailroom, a small compartment far down in the hull of the ship and near the powder magazine.

"Fire Quarters" was sounded, and officers and men worked desperately to save the ship.

For three hours they fought the flames in the smoke filled compartments below. At one time four officers and thirty-three men were rendered unconscious.

It was feared that the fire would communicate to the magazine and that the ship would be blown up with all on board.

It was no part of the commanding officer's duty to go below and fight the fire himself, but so great was the danger and so incapacitated had the small ship's company become that he felt that it was necessary.

He led the way down through the stifling smoke, and when he came back one of the sailors of his party, Tener by name(was found to be missing. Roper, against the advice of all, plunged once more into the burning sailroom to rescue the sailor. He did not return.

Then Lieutenant Josiah S. McKean and Cadet John G. Lewis went in and dragged out their commander's body. He was dead.

A Soldier Who Didn't Look Back.

OBEDIENCE is a soldier's first lesson. Even if his superiors make a mistake in giving an order, his obedience to them is never a mistake. The Youths' Companion has this case in point:

The Secretary of War recently granted a medal of honor to a soldier of the Union Army in the Civil War. The medal fittingly rewarded a gallant act in battle, and is memorable as having been granted entirely on the testimony of soldiers who fought on the other side. Enemies then, they are chivalrous friends now.

At the siege of Vicksburg, on May twenty-second, 1863, the Ninety-ninth Regiment of Illinois Volunteers was ordered to charge upon the defensive position occupied by the Second Texas Regiment of the Confederate Army.

"Don't look back, boys!" was the command which the colonel gave as the regiment moved forward for the charge.

At the head of the line of advancing Illinoisans was Thomas Higgins, the young color bearer. He held the Stars and Stripes aloft, and marched straight for the works. Before long the regiment struck a withering fire, and recoiled before it. The line advanced, wavered, broke, and fell back.

But Thomas Higgins, bearing the colors, was mindful of the colonel's command, "Don't look back!" He did not look back, and as he could hear nothing but the roar of the enemy's fire, he kept marching on, the Stars and Stripes held aloft, alone.

A soldier of the Texas regiment, Charles Evans by name, has told the rest of the story in an affidavit lately submitted at the War Department:

"He never looked back. He never noticed the retreat of his regiment, but came bounding forward, his colors flying as prettily as a soldier ever saw. When within forty yards of our works word was passed along the line not to shoot the brave soldier, and all firing ceased.

"When Higgins saw his predicament he started to retreat with his colors, but we told him to come on or we would have to shoot him. Several men ran out and brought him within the breastworks. We kept him several days, during which time we learned to like and admire him. He was then paroled."

Several other Texas soldiers remembered Higgins's exploit, and made affidavits supporting Mr. Evans'. On these affidavits Secretary Alger has granted to Higgins a medal of honor for valorous action in battle, and "the man who never looked back" wears it now with proper pride.

Letter from Johnston Ross, Sept. 22, 1919

Houston Chamberlain's "Foundations of the 19th Century" p. 175. Vol. I.

"Here is a man (Christ) from into the world and living a life through which the conception of the moral significance of man, the whole philosophy of life, undergoes a complete transformation, - through which the relation of the individual to himself, to the rest of mankind and to the Nature by which he is surrounded is of necessity illuminated by a new and hitherto unsuspected light, so that all motives of action, all ideals, all heart's desires and hopes must be remoulded and built up anew from their very foundation. Is it to be believed that this can be the work of a few centuries? ... I believe that we are still far, very far, from the moment when the transforming might of the vision of Christ will make itself felt to its utmost extent by civilized mankind. Even if our churches in their present form should come to an end, the idea of Christ, would only stand out with

all the more fierce... Who knows but a day may come when the bloody Church history of the first 18 centuries of our era may be looked upon as the history of the infantile diseases of Christ."

And after denouncing verbal inspiration and infallibility he finishes thus:

"From whence do our myriad sects spring? From our ignorance of Scripture. Hence arises the epidemic of our Sectarianism; hence our neglected lives; hence our unfruitful toil."

ing birds, propagated by the subtle horticulture of the elements which are its ministers and servants, it softens the rude outlines of the world. It invades the solitude of deserts, climbs the inaccessible slopes and pinnacles of mountains, and modifies the history, character and destiny of nations.

"Unobtrusive and patient, it has immortal vigor and aggression. Banished from the thoroughfares and fields, it bides its time to return, and when vigilance is relaxed or the dynasty has perished, it silently resumes the throne from which it has been expelled but which it never abdicates. It bears no blazonry of bloom to charm the senses with fragrances or splendor, but its homely hue is more enchanting than the lily or the rose. It yields no fruit in earth or air, yet should its harvest fail for a single year famine would depopulate the world."—Reprinted with permission from *The Nebraska Farmer*, July 20, 1935.

Important things
Think of our Father in
Heaven.

Memory Work

D. D. Dennis Engr? 1938

Letters of the late Dr. G. A. Johnston Ross, a former professor in Union Theological Seminary in New York, are being published in *The Methodist Recorder* of London. He speaks very severely of his former colleagues' opinions. After a reference to "that moronic simplification, 'the Fatherhood of God and the brotherhood of man,'" he continues:

"I have lived through a twenty-five-year period in America of stress on 'the teachings of Jesus' and seen the arid products of a merely verbal religion. Now that I live on the mission field (Hawaii), in a city largely Buddhist, I see with great clearness what loss to the vigor of Christian evangelism has been caused by this emphasis on 'Jesus' teaching.' . . . What I need is *the Lord Jesus Christ* of St. Paul, the interpreted Jesus, the Cosmic Reconciler and Mediator.

"The ignorance of St. Paul among the American churches is *colossal.* The superficial American intellect has jumped at the quick simplification of 'the Jesus teaching' Gospel and the assumption is made that Paul only confused things; and of course the advantages of the position are great. You get rid of the supernatural; you flatter human nature; and you secure what looks like a good basis for an entente with Israel. Meanwhile Paul's Christ waits to supply needs of which this hilarious and unchastened generation denies the very existence; the need, for example, of the forgiveness of sin and conquest over death."

Royce

The meaning of human life lies in the physical dependence of man, for his whole civilization & culture upon the former generations of men,.. Our language, our institutions, our beliefs, our ideals, whatever in short is mightiest and dearest in all our world, all this together is a slow and hard won growth, no body's arbitrary invention, no gift from above, no outcome of a social compact, no immediate expression of reason, but the slowly formed concretion of ages of blind effort, unconscious but wise in its unconsciousness, often selfish but humane even in its selfishness .... Civilization is a much deeper thing than appears on the surface of our consciousness. Instinct has a larger share in it than reasoning. Faith counts for more in it than insight. It embodies in concrete form that deeper self that the ideals loved to talk about. Your deeper self is plainly a part of abstract and epitome of the whole history of humanity. Greece & Rome

form of the doctrine of metempsychosis occurs to you. The humanity that toiled and bled and wrestled of old has transmitted to you, in your language and institutions, in the ancient love that your fathers teach you, in your prejudices, in your faults, in your conscience, in your religion the very soul of its agony & its glory.... The metaphors of your heathen ancestors are crystallized in every word that you utter. The very horrors & their superstitions are the true though humble origin of your loftiest & most sacred devotions. Humanity never really forsakes its past. The days of mankind are bound back to back in mutual fealty."

283 f. "The Spirit of Mod. Philosophy"

Rogge on Hegel

p. 211 "For his holiness means, not the abolition of worldliness, not innocence, not turning away from the world, but the victory that overcomes the world, the struggle, the courage, the vigor, the endurance, the true fight with sin, the facing of the darkness, the power to have him there as his and to hold him by the throat, the living and ghastly presence of the enemy, and the triumphant wrestling with him and keeping him down a panting, furious, immortal thrall and bondman. That is all the holiness we can hope for. Yes this is the only true holiness. Such triumph alone does the Supreme spirit know, who is tempted in all points like as we are, yet without sin. Holiness, you see exists by virtue of the opposite. Holiness is a consciousness of sin with a consciousness of the victory over sin. Only the tempted are holy. And they only when they are against temptation."

Royce on Hegel

Holiness then is the very height of the struggle with evil. It is a paradox also there. And it is the same paradox of consciousness over again. For grant the consciousness of virtue: you win it not by innocence, but through its own very opposite, namely through meeting the enemy, knowing and overcoming. Consciousness here once more, as before differentiates itself into various, into contrasted forms and lives in their relations to, their conflicts, their contradictions, and in the triumph over these. As the warrior rejoices in the foeman worthy of his steel, and rejoices in them just because he wants to overcome and to slay them; as courage lives by the triumph over terror, and as there is no courage in a world where there is nothing terrible; as strength consists in the mastery of obstacles; as love lives as proved only through suffering, Error deep because it is wounded by misunderstanding. So in short everywhere in the consciousness life, consciousness is a tension, an organization, of conflicting aims, purposes, thoughts,

strivings ... There is nothing known as possessed life you know it by conflict with its opposite, life you destroy its inner contradictions and triumph over them .... In order to possess joy from life, virtue or courage or wisdom or self consciousness, you play as it were the game of consciousness, set even against yourself your opponent — the wicked impulses that your goodness holds by the throat, the cowardice that your courage conquers, the problem that your wisdom solves — and then lose by winning your game against this opponent."

Rogers The Spirit of Russian Philosophy
abbreviated p 212 ff.

Yogi Bear

For we are fashioned not from stones in
this world, however the most
and also we aim and build us stone
steps

Long since in dark - I know not of 3
I do not ask that Other face upon me
Shall let down eyes And return at last -

Volume 66, November/December, 1935, of the periodical of the Central Committee of the League of the Fighting Godless, "Antireligiosnik", is entirely devoted to this organisation's ten year jubilee. In an introduction to various articles on the work so far accomplished by the Godless organisation, the president of the League, Jaroslawsky, indicates the following results which have been obtained on the Godless front:

As a result of the systematic anti-religious propaganda, on the basis of the programme of the All-Russian Communist Party, immense progress has been achieved. Today at least half of the entire population has wholly or partly broken with religion. This is a phenomenon of world significance. Never before and nowhere else has atheism produced such results as in Russia, thanks to the victory of the Socialist revolution.

The Stachanow Movement, which represents a movement for the organisation of piece work, must play an outstanding part in the final overthrow of religion in our country. For it signifies a mighty increase in the power of man, who is conquering nature and breaking down all previously imposed standards. If the scholars of the bourgeois world maintain that there are limits beyond which men's perceptions and man's strength cannot pass, that there are matters which the limited human intelligence never will perceive, it is evident under the Socialism of the proletarian ideal of deliverance from religion that the creation of the conscious workers in the classless society can, with the assistance of the latest technical acquisitions, and inspired by the competent organisations and the enthusiasm of the creative collectives, proceed to tasks which a man who was fettered by religion would never have dared to face. In Socialist society knowledge is free from the narrow limits which were previously imposed upon it; man can learn everything, and can conquer everything. There is no bulwark that the Bolshevists cannot take by storm.

Under the leadership of our great Communist party, and our wise, ingenious and beloved leader, Comrade Stalin, the League of the Fighting Godless, goes forward into the second decade of its existence, conscious of the importance of the work entrusted to it and of the responsibility for this most vital section of the ideological struggle. We do not forget for a moment that our fight for atheism is only an expression of the struggle for the full, final victory of socialism.

From International Christian Press and Information Service, January 29, 1936.

Ruskin. "Praeterita" II. 208f

"What a child cannot understand of Christianity, no one need try to .... The total meaning of Word and is, that the God who made earth and its creatures, took at a certain time upon the earth, the flesh and form of man; in this flesh sustained the pain and died the death of the creature, He had made; rose again after death into glorious human life, and when the date of the human race is ended, will return in visible human form, and render to every man according to his work. Christianity is the belief in, and the love of, this manifested. Anything less than this, the mere acceptance of the sayings of Christ, or assertion of any less than divine powers in this Being, may be, for aught I know, enough for certain peace and safety; but they do not make people Christians, or enable them to understand the heart of the simplest believer in the old doctrine. One verse more of George Herbert will put the weight of that doctrine into less debatable, though figurative, picture than any longer talk of mine

Hast thou not heard that my Lord Jesus died?
Then let me tell thee a strange story.
The Eternal Power, as he did ride
In his majestic robes of glory,
Resolved to light; and so, one day
He did unrobe himself of all his way.
He stars his tire of light, and rings obtained.
He cloud his brow, the fire his eye
The morning his ever-springing paint.
And when they asked what he would wear
He smiled and said as he did go,
'He that made clothes can make more fair.'

Fear of God.

" Among the children of God, while there is always that fearful and bowed apprehension of His majesty, and that sacred dread of all offence to Him, which is called the Fear of God, yet of real and essential fear there is not any, but clinging of confidence to Him as their Rock, Fortress, and Deliverer; and perfect love, and casting out of fear; so that it is not possible that, while the mind is rightly bent on Him, there should be dread of anything either earthly or supernatural; and the more dreadful seems the height of His majesty, the less fear they feel that dwell in the shadow of it ('Of whom shall I be afraid?'), so that they are as David was, 'devoted to His fear'; whereas, on the other hand, those who, if they may help it, never conceive of God, but thrust away all thought and memor of Him, and in His real terribleness and omnipresence fear Him not nor know Him, yet are by real, acute, piercing, and ignoble fear, haunted for evermore.—"

"Modern Painters", vol.ii., sec.i., ch. xlv §27.

Here to side with Ruskin is marked when we share his wonderful Counsel

For his counsel brings peace & profit and this

Arnold in 1844 to Trevenen Penrose

"We have received from Miss Hawtrey a long account of the last days of M. Balston's life. I never read anything more beautiful. He seemed to be aware of the coming of death, step by step; and some of his expressions at the very last seem to me strikingly to connect this present existence with another than anything I ever heard. He actually laid himself down to die in a particular posture as a man lays himself down to sleep, & even so he did die." II, 207

Addison. "What can that man fear who takes care to please a Being that is able to crush all his adversaries"

Montaigne. "He that is in the world I am most afraid of is fear & with good reason: that passion alone is the trouble of life exceeding all other accidents."

Hardy. 1720-1. "Let us fear the majesty of God rather than fear anything else to fear."

Prosperous to be just

Then it is the brave man chooses while the coward stands aside. Doubting in his abject spirit till the flood is crossed. Longfellow

Ruskin "Praeterita" II, 260 ff

"But soon [1845] between the Campo Santo and Santa Maria Novella, I had been brought into some knowledge of the relations that might truly exist between God and His creatures; and thinking what my father and mother would feel if I did not get home to them through those foreign avenues, I fell gradually into the temper, and more or less tacit offering, of very real prayer

"which lasted patiently through two long days, and what I knew of the nights, on the road home. On the third day, as I was about coming in sight of Paris, what people who are in the habit of praying know as the consciousness of answer came to me; and a certainty that the illness, which had all this while increased, if anything, would be taken away.

"Certainty in mind, which remained unshaken, through unabated discomfort of body, for another night and day, and

them the evil symptoms vanished in an hour or two, on the road beyond Paris; and I found myself in the inn at Blanzac entirely well, with a thrill of conscious happiness altogether new to me.

'Which if I had been able to keep!' – Another 'had been' this, the greatest of all I had:

...

"That happy sense of direct relation with heaven is known evidently to multitudes of human souls .... but little by little, and for little, it seemed inevitable causes, it passed away from me. I had scarcely reached home in safety before I had sunk back into the faintness and blackness of the London world.

"When men do not love their hearths nor reverence their thresholds it is a sign that they have dishonored both, and that they have never acknowledged the true universality of that Christian worship which was indeed to supersede the idolatry, but not the piety of the pagan. Our God is a household God as well as a heavenly one; He has an altar in every man's dwelling; but men look to it when they need it lightly, and pour out its ashes"

"The Lamp of Memory" - Ruskin

"If there be any one principle more widely than another confessed by every utterance, or more keenly than another imprinted on every atom, of the visible creation, that principle is not Liberty, but Law. We entirely should reply that by Liberty we meant the Law of Liberty. Then why use the single and misunderstood word? If by Liberty you mean chastisement of the passions, discipline of the intellect, subjection of the will; if you mean the fear of inflicting, the shame of committing a wrong; if you mean respect for all who are in authority, and consideration for all who are in dependence; veneration for the good, mercy to the bad, sympathy with the weak; if you mean watchfulness over all thoughts, temperance in all pleasures, and perseverance in all toils: if you mean in a word that Service which is defined in the Liturgy of

the English church to the purpose of freedom, why do you name this by the same word by which the Europeans mean license, and the reckless mean change; by which the rogues means reform, and the fool, equality, by which the proud mean anarchy, and the malignant means violence? Call it by any name rather than this, but let it exist and reveal its Obedience

"The Lamp of Obedience" Ruskin

Sunday "Inspiration."

"In the case of the prophets it is only natural that certain conspicuous figures should stand out & overshadow the rest. We do not know how much of the solid basis of Israel's religious way have been due to unnamed & unknown workers. The great advances no doubt came from the great men, & it was they who really deepened the roots of religious conviction. But at all times there must be disciples to mediate between the leaders & the crowd. It is not enough to have found a great truth: it must be spread abroad & carried home, & hardened by interaction" p 141

"In this contention of theirs the prophets were not mistaken, that their utterances had a cause outside themselves, a real objective cause not to be confused with any mental process of their own." 146

"The evidence of them [i.e. the inspirations of the prophets] consists in this, that the words which they spoke and the visions of which they describe are not merely their own inventions, but are things noted and brought home to them from without in such a way that they were irresistibly attributed to God & known not as coming from them. Or [rather] that they were right." ... "Or [rather] it is the strength (1) of

the discussion which the prophets give us into their own consciousness as the subject; (2) of the universal belief of their contemporaries; (3) of the extraordinary accuracy of their testimony; (4) of the difficulty of accounting for it in any other way; (5) of the character of the teaching in which this Divine prompting and suggestion results — a character which is not only not inaccurate, but most worthy of its source" p. 147

"Here [in Exodus 32] we see the picture of what Israel and Israel's leaders would have been without any Divine intervention. Or if we look at Israel's story, we observe with what constant struggle, effort, how faithfully, how certainly the people were kept true to their inner bond by their own consciousness. It is plain enough that their creed was no natural product but rather one that arose against nature; restored from without & not generated from within" 151.

"A perfectly just and holy and good God is not the result of any induction. The presence of evil in the world, of pain, sorrow, sin, prevents us from arguing directly from the character of the creation to the character of the Creator. It is a bold, masterful declaration to say that there is

devil in the world, and yet that God is good-
perfectly good and that if we hold fast to the
belief in this goodness, it adds vitality
to us in spite of all appearances to the contrary.
But that a feeling could not be given by any
of the methods of science, ancient or modern.
It is a splendid creature of faith, a far darting
flame of intuition, shot through the gloom
and tangle of existence, as we, most
surely, believe at this instant of meditation. We can
by this our help alone as far as all adequately
discern and know.' 152

Walter Scott.

Letter to Lord Montagu March 15, 1822. "Have you read Lord Orford's History of his own time — it is acid and lively, but severe & I think to show how little those who live in public business, and of course in constant agitation & intrigue, know about the real and deep progress of opinions & events. The Memoirs of our Scots Sir Geo. Mackenzie are of the same class — both immersed in little political detail, and the struggling skirmish of party, seem to have lost sight of the great progressive movements of human affairs. They put me somewhat in mind of a miller, who is so busy with the clatter of his own wheels, grindstones and machinery, and so much employed in regulating his own artificial mill-dam, that he is incapable of noticing the gradual sinks of the river from which he derives his little stream, until it comes down in such force as to carry his whole manufactory away before it." Lockhart VII, 10f

Letter to Lord Montagu, Jan 15, 24 re Cenv. for the young Duke of Buccleuch. "For some certain reasons I prefer Oxford to Cambridge, chiefly because the last great University was infected long ago with liberalism in politics, and at present shows some symptoms of a very dif-

great Frenzy, which is yet sometimes blended with the finest — I mean Enthusiasm in Religion — not that sincere Zeal for religion, in which mankind can never be too fervid, but the poor mock doubtful enthusiasm which makes Religion a mantle and a pretext for particular lines of thinking in politics and in temporal affairs. This is a Spirit which, while it has abandoned the lower classes — often perhaps it did some good, for it is a guard against gross & scandalous vice — has transferred itself to the upper classes, where I think it can do little but evil — dissevering families, setting children in opposition to parents, and teaching, as I think, a false way of Living to the Poor for Gods sake" Lockhart VII. 234

Has J. Simeon, Cambridge &c. &c. done more than the great reforms &c. slavery, Labor &c!

Walter Scott to D. Terry:

"You must beware of stumbling over a propensity which easily besets you from the habit of not having your time fully employed — I mean what the common very expressively call dawdling. Your motto must be Stoc age. Do instantly whatever is to be done and take the hours of reflection or recreation after business and never before it. When a regiment is under march, the rear is often thrown into confusion because the front do not move steadily and without interruption. It is the same thing with business. If that which is first in hand is not instantly, steadily, and regularly dispatched, other things accumulate behind till affairs begin to press all at once and no human brain can stand the confusion; pray mind this — it is one of your few weak points — ask Mrs. Terry else. A habit of the mind I do which is very apt to beset men of intellect and talent, especially

often their time is not regularly filled up, but left at their own arrangement."
Lochtenf VI. 58 f.

Scott.

Diary. Apl. 19, 1828

"Dined with Sir Robert Inglis & met Sir Thomas Acland, my old & kind friend. I was happy to see him. He may be considered now as the head of the Religious Party in the House of Commons – a powerful body which Wilberforce long commanded. It is a difficult station; for the adaptation of religious motives to worldly policy is apt among the infinite delusions of the human heart – to be a snare." Lockhart IX, 205

Scott & Lockhart: "I have read books enough, and observed & conversed with enough of eminent and splendidly cultivated minds too, in my time; but I assure you I have heard higher sentiments from the lips of poor uneducated men and women, when exerting the spirit of some great practical principle under difficulties and afflictions, or speaking their simple thoughts as to circumstances in the lot of friends and neighbours. Thus I learn'd first with awe of the power of the Bible. For I have never learn to feel and respect our most exalting and distinguishing doctrines as peculiarly calculated to awaken sensibility, conscience & the heart." (VIII. 25)

Of Scott's wide reading: "The grand secret was his perpetual practice of his own grand principle, never to be doing nothing. He had no 'unconsiderable trifles' of time. Every moment was treasured to account; and how to find leisure for everything — except for dress, the never-pressing, which condemns so many persons around nowadays, with most men, and of which during the period of my acquaintance with him, he cared and knew less than any other man I ever knew. Not that any

habit of Reading at all. I wished also to get [illegible] practically to Reviews and Compositions of the Time. I have to learn from and of the Past to read Life." (VIII. 57)

Re the Superficiality of this Life of Napoleon "Better a superficial book which brings well and strikingly together the known & acknowledged facts, than a dull boring narrative, pausing to see further into a millstone at every moment than the nature of the millstone admits. Nothing is so tiresome as walking through some beautiful scene with a reminute philosopher, a botanist or pebble-gatherer, who is eternally calling your attention from the grand features of the natural picture to look at grasses and chunky stones." (VIII. 154 f.)

"I cannot pull ears in long traces when the draught is too far behind me. I love to hear the traces thumping, clattering & banging in my rear; it creates the necessity which always makes me work best" (VIII. 236)

June 16, 40

Special to THE NEW YORK TIMES.

BOSTON, Sept. 15—Thomas Jefferson's expressed policy of cooperation with the British fleet and nation for "Anglo-American control of the ocean" was declared tonight by Dr. Charles Seymour, president of Yale University, to be as "wise" and "valid" now as it was in 1803 when it was uttered.

"It is what I mean by a responsible policy," he said in an address at the annual dinner of the American College of Hospital Administrators on the eve of its concurrent meeting here with the convention of the American Hospital Association.

"It is based upon reasoned factors of national safety; it demands an insight into the practical operation of international relations which is not possessed by those sentimental citizens who think peace can be bought cheaply by appeasement.

"It does not indeed guarantee peace, although I believe it will do more to prevent than to provoke war. It is designed as the best method to preserve our democratic way of life in the world when under the threat of despotic aggression. Whatever risk and peril may be involved is vastly outweighed by the obvious fact that it points the way to salvation."

"Myth" of Safety in Isolation

Asserting that leaders of this nation throughout its history "understood perfectly that an ocean is a barrier only when it is controlled," Dr. Seymour continued:

"Nothing can be more misleading than the myth that our great leaders ever permitted themselves the assumption that America was safely isolated from European dangers by reason of the Atlantic, that we

could complacently adopt a negative attitude toward foreign affairs.

"The fathers of the republic were firm in their opposition to 'entangling alliances' which might involve us in European quarrels that did not touch our interests directly. But, like the leaders of our two political parties today, they realized that if a European power, militaristic and aggressive, threatened to gain a foothold on this continent our only sure defense lay in cooperation with the British democracy and its fleet.

Origin of Hemisphere Defense

"Thus Thomas Jefferson, only a year after coining the phrase 'entangling alliances,' insisted that Napoleonic control of Louisiana would compel 'the union of the two nations who, in conjunction, can maintain exclusive control of the ocean. From that moment we must marry ourselves to the British fleet and nation. . . . This is not a state of affairs we seek or desire. It is one which this measure, if adopted by France, forces on us as necessary as any other cause by the laws of nature, brings on its necessary effect.'

"Twenty years later President Monroe, facing the danger of aggression in Latin America by the States of the Holy Alliance, sought Jefferson's counsel as to the wisdom of effecting an agreement with the British to prevent, if necessary by war, the conquest of Spanish America. Jefferson urged the agreement, emphasizing the fact that cooperation with Great Britain in order to fortify the American democracies would be "to maintain our own principle, not to depart from it.' If war resulted it would be 'not her war but ours.' "

"Madison, whose advice was asked, concurred vigorously: 'With the British power and navy combined with our own, we have nothing to fear from the rest of the world; and in the great struggle of the epoch between liberty and des-

potism, we owe it to ourselves to sustain the former, in this hemisphere at least.

"A month later, based on the understanding with the British, the Monroe Doctrine was promulgated by the President."

"For the privilege we enjoy, as free individuals under a democratic system, we must be ready to pay a price," Dr. Seymour concluded.

"If our domestic institutions are to survive the cruel test imposed by changed social and economic conditions, we must by our labor and sacrifice and our spirit of cooperative energy prove that a domestic economy can indeed be operated on a democratic basis and thus can escape the industrial dictatorship imposed by the totalitarian States.

"Our forefathers assumed a great responsibility in their development of the magnificent experiment of democracy. Thereby we enjoy great privilege. But we shall have to maintain the responsibility."

GOLDWIN SMITH, who died recently, was as a young man a warm friend of Cobden and Bright, and through them, of what was known as the "Manchester School" of the English politics of the sixties. He was also on the original staff of the "Saturday Review," and took a strong stand against many of the measures advocated by Disraeli. Afterwards, he became an Oxford professor, and later still came to America; and it was at this time that Disraeli attacked him by putting him into his novel of "Lothair" (in the character of a professor of Oxford who was a social parasite) in such a way that the reader would know just who was meant. The attack was a very bitter and unfair one, and as the novel was anonymous (though everyone knew who wrote it) there was no redress. Goldwin Smith wrote a letter to Disraeli, telling him that he recognized the impossibility of calling him to account. "You well know," he added, "that if you had ventured openly to accuse me of any social baseness you would have had to answer for your words; but when, sheltering yourself under the literary forms of a work of fiction, you seek to traduce with impunity the social character of a political opponent, your expressions can touch no man's honor—they are the stingless insults of a coward." Evidently he felt deeply and strongly that Disraeli was his enemy, and had taken an unfair advantage.

Yet at that very time he had a strong weapon against the author of "Lothair," which he might have used with crushing effect had he so chosen. He had been asked to write the life of Peel, and Peel's correspondence had been placed in his hands for the purpose. Disraeli had denied pointblank, before the House of Commons, that he had ever asked Peel for office. That statement of his was on record. But in the correspondenc-

Goldwin Smith's hands was a letter from Disraeli, written to Peel, not only asking for office, but abjectly begging for it. The printing of this one letter would have shown Disraeli up before all England far more damagingly than fifty editions of "Lothair" could show up the young professor. Many men would have published it, and considered it a deserved retaliation.

But this man had his own standards. Peel's letters, he felt, had been given to him that he might write Peel's life, and not for any other end. They were, in a sense, confidential. He did not choose to lower his own sense of right and of honor because his opponent had been unfair. So the letter was not even mentioned by him to anybody, much less published, until, many years after, it came out in the complete volumes of the life of Peel, when Disraeli was dead and gone. Only then was it recognized what a weapon the young professor had possessed—and had calmly laid down.

No wonder he became a man of mark and a leader of thought. In the heat of political struggle, and the bitterness of personal attack, not many men hold to absolute ideas of honor. Those who do are picked men, who mean something to their times. It is worth while for any young man to read and think over this story, and to ask himself: "Would I have been high minded enough to turn away from retaliation and follow honor thus? Or would I have talked instead about fighting fire with fire, and have done a doubtful thing because my enemy hit a foul blow?" An honest answer to that question is a bit of self-analysis that is good for the soul to make. It dissects honor from average character, and leaves the line plain.

Honor is the upper level of living. It includes honesty, and rises above it; for a man may be legally honest, and yet not at heart honorable.

My dear Doctor:

I have parted from you too soon, I feel it deeply; I am entirely conscious of it from being so depressed. . . In writing to you, I am not writing to an idea now, but to an embodiment of warm, good, fellowship, of everything that is noble and right, of sound common-sense, of everything practical and right-minded.

I have talked with you; your presence is almost palpable, though you are absent. .

It seemsas if I had left a community of friends and relations. The utter loneliness of myself, the void that has been created, the pang at parting, the bleak aspect of the future, is the same as I have felt before when departing from dear friends.

Why should people be subjected to these partings, with the several sorrows and pangs that surely follow them? It is a consolation, however, after tearing myself away, that I am about to do you a service, for then I have not quite parted from you, you and I are not quite separate. Though I am not present to you bodily, you must think of me daily until your caravan arrives. Though you are not

before me visibly. I shall think of you constantly, until your least wish has been attended to. In this way the chain of remembrance will not be severed.

"Not yet," I say to myself, "are we apart," and this to me, dear Doctor, is consoling, believe me. Had I a series of services to perform for you, why then we should never have to part.

Do not fear then, I beg, to ask, nay to command, whatever lies in my power. And do not, I beg of you, attribute these professions to interested motives, but accept them, or believe them, in the spirit in which they are made, in that true David Livingstone spirit I have happily become acquainted with.

H. M. Stanley

He through fiery trials trod
And from great affliction came
Now before the throne of God
Dressed with the Almighty name,
Clad in raiment pure & white
Victor palms within his hands
Through his dear Redeemer's might
More than conquerors he stands.

Maritain, "Redeeming the Time" p. 203
"According to the French philosopher, Henri Bergson, the only thing that absolutely lasting good was accomplished in human society during almost 2000 years was accomplished under the influence of Charity."
Comments with Maritain

F. W. Stevens. American law professor. Representative of the Consortium in China:
"I have come to believe that America's greatest contribution to China, greater even than America's political friendship, is the work of the American Christian missionaries in China. This statement may indicate the importance I attach to the need of moral regeneration which must supersede any great political & industrial improvement. In all China there is not a single organization, on a scale of importance, that aims at moral improvement or that is calculated to bring it about that is not traceable in its origin to the Chr. missions. I have inquired among all kinds of people from all parts of China for such an activity of non Chr. origin without finding one"

Letters of Lt. Gov. of Punjab Sir A. Lucas with Young

Roger Babson. "I have not been able to find a single useful institution which has not been founded by either an intensely religious man, or by the son of a praying father or a praying mother. I have made this statement before the chambers of commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far I have not heard of a single one

Review of Michael Straight's 'Make This the Last War' — The Phi Beta Kappa Key Reporter, Spring 1943

In showing how the United Nations function at present and how this system can be extended into the future peace, Straight performs a pioneering job. He writes vividly and pointedly; he supports his analysis with a vast array of facts, part of it derived from original research.

However, there is another side to the book in which Straight takes upon himself the rôle of the arch-angel; in which there is the sound of ideological fanfare and the fury of a crusading reformer. Here Straight leaves his sober judgment behind. He does not analyze — he exhorts. He is impatient with the social forces operating in present day society and he expects us to realize his vision of a perfect world by leaping clear out of our skins, renouncing all our values and our past, and becoming new men. All this is bewildering to the reader who will find it difficult to steer his course through this turbulent admixture of pragmatic and factual argument on the one hand, and visionary and crusading appeals on the other. The "two-themes-in-one" character of Straight's book is unfortunate for much of what he says is sound and revealing and deserves a form in which that which is possible, and the way of achieving it, are separated from that which is merely desirable.

THEODORE ABEL, *Associate Professor of Sociology, Columbia University.*

Edetorial "A Lost Guard"

The Statesman - Indian Edition August 17, 1933

Human affairs are to-day in an admitted muddle. Never before has mankind as a whole felt so hopelessly bewildered. Never before have we been so aware of each other all over the surface of the globe. But this awareness only deepens our sense of futility. Trade and travel and telegraphs have linked us up so that we know now that somebody's buying or selling in New York or Tokyo may ruin or enrich us in Calcutta or Singapore or London. We are all one family, and the riches of the earth are there for us to exploit, and for the life of us we can find no way to do it. We are bound by our human nature and our nature is to seek each one his own and to compete with his neighbour. For thousands of years we have somehow got along like that. We have made friends and helped each other in circles and fought and ruined each other outside those circles. Now with a world that science has drawn together and speeded up so that there is no longer any getting away from the fact that this small planet can only be run successfully as a single show, we are confronted with the fact that this human nature, which we so often stoutly and cynically asserted could not be changed, is completely inadequate for the modern world, and that unless we can be changed we shall destroy ourselves. What we once called healthy competition and the necessary stimulus of private profit begin to look

quite different, and we realize that, unless we can practise a new morality, we shall end by starving *en masse* or being blown off the planet by scientific means of wholesale destruction. But if we are deprived of our greed we are stripped of our nature, for we have in us no dynamic force of love for the nation or humanity as a whole to keep us at work for the community. The present generation feels itself empty and lost. Human nature, as the cynic knows it, is bankrupt and defeated, and humanity has not evolved to its higher nature. Attempts, as in Russia, to change the system without a change of heart add to the confusion and despair. Yet in every country there still lives the tradition and the belief that human nature can be changed and that there exists a divine dynamic force to help mankind to a new stage in its evolution on a path of infinite perfectability. Christianity is the witness to that belief in the West and the *Gita* is its immortal expression in India. The writings of AUROBINDO GHOSE suggest that a fusion of forces could release the new energy which alone can save the world.

"Sin as Seen by One who has Tried it.

Not long ago in New York City, a young married woman, the wife of a young man of wealth, deserted her husband and took up with another man, with whom she was enamored. The quiet, fair neutral tint of apartment and flaunted their crime against law and decency. The husband had no difficulty in getting a divorce.

But the evil life soon lost its charm for the quiet wife and her partner, and recently, six months after the beginning of their course, the wife and the young man committed suicide in their heated apartment. Before the final tragedy occurred, however, the quiet young woman, who is represented to have been very intelligent, is said to have sent this message to one of her intimate friends:

"My friend, you and I and most, young, heedless, cynical, living in this reckless town of New York, may laugh sometimes at old things like the law and religion, when they say 'Thou shalt not.' We may think that sinners can escape for a while forgiven. Also we may sneer at 'the wages of sin is death!' But, my friend, there comes to us all, sometimes, the knowledge that the law and religion are right. What they say we have not to do - we cannot do without suffering. I have learned that. After the wages of sin is death. It is worse than death - it is hell on earth."

Yours a sinner.

PAUSING a moment ere the day was done
While yet the earth was scintillant with light,
I backward glanced. From valley, plain and height,
At intervals, where my life-path had run,
Rose cross on cross; and nailed upon each one
Was my dead self. And yet that gruesome sight

Lent sudden splendor to the falling night,
Showing the conquests that my soul had won.

Up to the rising stars I looked and cried,
There is no death! For year on year, re-born
I wake to larger life; to joy more great.
So many times have I been crucified,
So often seen the resurrection morn,
I go triumphant, though new Calvaries wait.

Ella Wheeler Wilcox.

Half of our battle as Christians, shall I not say as men (for the Christian is the true man), is in learning to say "No." And this we must practice in things innocent if we would have the power with regard to things that are forbidden. Moreover, we must remember that all self-denial develops character; that not only in order to resist temptation to bodily indulgence, but also to strengthen the will we need to learn a little hardness.—Bishop Hall.

THE WORTH OF A SOUL.

"Christianity assumed for the first time in history the infinite worth of the individual soul."

—EDWIN HATCH.

"Esteem for the dignity of man in all men was first brought about by Christianity."

—PFLEIDERER.

"The individual has an infinite worth, as being the aim and object of the love of God."

—HEGEL.

"Jesus is the only soul in history who has appreciated the worth of man."

—EMERSON.

"The true meaning of the Christian faith is its reverential estimate of the human soul." "The sense of the infinite worth there is in man."

—MARTINEAU.

"The special work which awaited Christianity was the transfusion into the mind of the world of its own distinctive principle, the value of a human soul."

—DR. MATHESON.

"Christianity is the recognition of the individual value of every soul."

—JOHN RUSKIN.

" If there be in Thy eternity before Thee, some one Body or Kingdom of Thy children, not a division, not a tribe, not a party, but one that includes all, on that by affections and sympathies in common with all, and communicates blessings to all, then I pray, if it seems good in Thy sight, that I may be associated with that Body.

"Or, if there be a people made up of the innocent and redeemed of all planets, systems and their heavens, who being neither shut up in the limits of self-love, nor in the individuality of any one heaven, but who, heartily loving the whole outborn variety of Thy love and fullness, desire to include the utmost diversity of genius and character in their unity, then I desire and pray, in submission to Thy holy will, that I may be qualified for admission amongst that central, all-related, all-embracing people."

—JOHN PULSFORD

VALUE OF A SINGLE VOTE.

A Majority of One That Decided Important Events in American History.

INDIANAPOLIS, Nov. 5.—A circular sent out the last week by Chairman Taggart of the Democratic State Central Committee contained an interesting bit of Indiana history of the Mexican war period which was intended to remind Democrats of the importance a single vote might have in the election. Mr. Taggart prefaced his story by saying that the Republicans were making most strenuous endeavors in behalf of the Congressional candidates, and that there was a strong probability that the next Presidential election would be thrown into the House of Representatives. "For this same reason," continued Mr. Taggart, "Democrats should absolutely refuse to scratch their candidate for Congress this year. A vote against a Democratic candidate for Congress may not only cause the loss of the House this year, but also the loss of the Presidency in 1896."

Then each voter is reminded that his individual vote may decide great events just as one vote did in 1844. In that year, one vote cast in Switzerland county cut a tremendous figure in national affairs.

David Kelso was the Democratic candidate for State Senator in Switzerland county, and David Hanery was running on the Whig ticket. Some time before the election there had been a sensational shooting in the county, one young man slaying a false friend who had betrayed him in a love affair. Kelso defended and saved the prisoner, who, though poor in purse, was rich in gratitude, and promised that he would spare no pains to repay the valuable service Kelso had rendered him. Kelso's client was in bed with a dangerous fever when election day came, but, against the protests of the physicians, he announced his purpose of going to the polls in an improvised ambulance. It was two miles to the voting place. The bed, with the patient, was placed on a wagon and driven to the polls. When he arrived he was too weak to get up, but he had the satisfaction of seeing his ballot deposited. Then he went home and died. The official count showed that Kelso was victorious by just one vote.

Then a chain of singular events began. It devolved on the Senate to which Kelso was elected to choose a United States Senator. The Democrats had a meagre majority of the two branches of the Legislature. Tilman A. Howard, Whig, and Oliver Smith, Democrat, were the regular candidates. Kelso bolted the Democratic caucus and announced

that he would not vote for Smith under any circumstances. He brought over to his side another Democrat named Hoover and for many days and weeks the balloting went on, always with this result: Howard 74, Smith 74, Hannigan 2, seventy-six votes were necessary to elect. Edward A. Hannigan was a brilliant young lawyer and Kelso selected him as his candidate without consulting him in the beginning of the long struggle. The greater the efforts to bring Kelso over to the Smith side the more stubborn he became. Finally he announced that the farce had to end, that he would cast his vote for the Whigs if the Democrats did not come to terms. The Democratic caucus was re-convened, and Hannigan was made the party candidate and was elected United States Senator the following day.

A fierce controversy took place in the United States Senate the next year over the admission of Texas into the Union. Her admission was finally secured by a majority of one vote, and that one vote was cast by Hannigan. Smith had previously promised that he would vote against admitting the State if he were elected. Thus the vote cast up in the wooded hills of Switzerland county by a dying man led up to the admission of Texas into the sisterhood of States. From this vote also resulted the war between the United States and Mexico.

My own judgment is that, if the influence of the American churches in the furtherance of socially wholesome and forward-looking movements, in the spread of conscientious living of all sorts, were to be eliminated, our democracy would in a few years become so corrupt that it could not endure. Robert A. Millikan.

Special to The New York Times.

WASHINGTON, June 25.—Apropos of the deciding vote cast by Vice President Sherman recently which saved the Bristow amendment to the resolution to submit direct elections of United States Senators to the States, Speaker Champ Clark in conversation today told of the historical things that have been decided by one vote. He said that he could give half a hundred of now historical decisions that have made world history, if it were not so hot.

"Gen. Jackson was elected Major General of the Tennessee Militia by a majority of one," he said, "and the victory of New Orleans which resulted from that election changed the political history for twenty-five years and forever, no doubt.

"Martin Van Buren was defeated for confirmation as Minister to England by one vote, and that action made him President. John C. Calhoun, then Vice President, cast the deciding vote.

"Edward Everett was defeated as Governor of Massachusetts by one vote. This took him out of the list of eligibles for President.

"Thomas H. Benton was elected to the United States Senate by a single vote. This one majority gave him an opportunity to show his great powers, and he remained in the United States Senate thirty years, and was one of the great characters of history.

"Kentucky came into the Union as a slave State. Henry Clay cast the deciding vote in the Constitutional Convention. Had Kentucky come into the Union as a free State then Missouri would have done the same, and there would have been no civil war.

"Hayes was put into the Presidency of the United States by a single vote after the votes of Florida, Louisiana, and South Carolina had been counted for him in the Electoral College, although cast for Samuel J. Tilden. Thus Tilden was cheated out of the Presidency by one vote and Hayes got the place.

"The act of union of Scotland, Wales, and Ireland was passed by one vote.

"The Walker tariff bill was passed in 1846 by the Senate by a vote of one. George M. Dallas, Vice President, of Pennsylvania, cast that vote."

HIS FALL WORTH $19,200.

Brooklyn Man Stumbles Over a Piece of Ambergris.

Special to The New York Times.

BROCTON, Mass., Jan. 2.—Walking along Nantasket Beach on Christmas Day, a short distance from his Summer home, William White of 28 Chapel Street, Brooklyn, N. Y., stumbled and fell over a large mass of dark-gray substance. Curious to know what it was, he carried it to his home, and, breaking off a chunk, brought it to this city and submitted it to City Chemist George B. Bolling. Mr. Bolling subjected it to a number of tests, and under treatment of hot alcohol it yielded all the properties of ambergris, which is used in the finer grades of perfume. Mr. Bolling said today that at the standard rate for ambergris of $60 an ounce it was worth $19,200.

White was overjoyed, and, rather than wait for an electric car, hired an automobile and drove fifty miles to his cottage and brought the chunk of ambergris back with him. He is treating the incrusted chunk with the greatest deference, and will have it closely guarded.

Chemist Bolling says the ambergris was probably coughed up by a sick whale.

LITTLE SLIPS THAT MEAN RUIN.

Overturning of an Ink Pot Wrecked a Rich Engineering Firm.

An ordinary penny postage stamp brought ruin to Hobart, the "great British iron king." During the Whitworth period, when the big crisis in the iron trade occurred, he had agents in all parts of the world who kept him posted. Sometimes they telegraphed the news in cipher, but those in England were always instructed to write. At that time his principal agent, who was also his partner, was in Sheffield, and wrote him from there, warning him to sell out of all iron interests for the time on account of the Whitworth crisis.

Hobart had frequent fits of irritability and he had been receiving a lot of understamped letters of no importance, on which he had to pay double postage. One morning in anger he gave orders that such letters were to be returned to the carriers. The very first understamped letter received after this was from his partner. It was rejected as soon as it arrived.

Next day Hobart pledged himself for more iron deals than even his mighty credit was good for. The great drop in prices came two days later and Hobart, once a millionaire, was involved in a hopeless bankruptcy, from which he never recovered.

Geoffry Pask, once prince of London's Stock Exchange, was famous for being most punctual, never arriving a minute late, though he walked to the city from his home every morning. One day he tore his trousers on a nail that was sticking out of a fence. That tear ruined him. Instead of going home, he went into the nearest tailor's to get a new pair of trousers. They had none he could wear, but they mended the tear for him and were so long about it that he was an hour late. That very morning was the one of the Australian slump, which broke fourteen firms in almost as many minutes; and though Pask could easily have saved himself had he been there to control his affairs, the delay at the tailor's carried them beyond hope, and he arrived to find himself a beggar. He committed suicide a week later.

The mere moving of a hand ruined Cob-

bett & Co., one of the largest and wealthiest engineering firms ever known. They and a rival American firm tendered for the building of the great Kaura Bridge for the Russian Government. Jacob Cobbett, who was the head of the business, spent six months in the designing and contracting and had all his plans ready. His bid was accepted, and material was bought in enormous quantities, men engaged and engines built. A time limit had been set for the commencement and the finish and Cobbett was perfecting his plant and making sure of the smallest details, with all the formula spread out before him, when he stretched out his hand, overturned an ink pot and drowned the most important paper in a black sea.

Cobbett had a poor memory. In a fever of anxiety he tried to reconstruct his plans from stray notes. It was impossible, and he called to the Russian Government for more time. This was refused, and Russia repudiated the contract, on the ground of delay, as the agreement allowed. Cobbett could not get his work through in time and the American firm, who now advanced a cheaper tender with all plans prepared secured the contract. The loss drove Cobbett & Co. into bankruptcy and the great Kaura Bridge in Russia is American built.

Somewhat similar, but more romantic, was the moment of forgetfulness that wrecked the career of the great railway contractor, Purbeck Jones. He had undertaken the contract to build the Maiwar line in Central India, and staked all he had. Security was necessary, however, and he was bound to deliver by May 9, 1891, a sufficient quantity of negotiable bonds, &c., to cover loss by the railway syndicate. This sum amounted to over £2,000,000, and even Purbeck Jones found it hard to raise such a sum, but his credit obtained it for him, and he deposited his securities in a great safe at his offices, preferring that to a safe deposit.

It was not until the morning that the Indian mail went off that he arrived to despatch the securities under special guard to India. When he arrived, to his utter dismay, he found he had left the keys of the safe behind. They were in his country place and to get them in time to catch the mail was impossible. If he missed the mail, his time limit for the deposit would lapse. He sent to the safe makers for expert workmen and offered large rewards to them

if they could break the safe open within two hours. They could not do it, and Purbeck Jones was ruined, for the syndicate refused an extension of time and the loss of the contract made him hopelessly bankrupt. He died in an insane asylum last year.

HOW TO SUCCEED.

By President Arthur T. Hadley.

MAY Yale be buried fifty fathoms deep under the sea if ever she begins to teach her men so to define success that it may be purchased at the price of self-centred isolation! Remember that the great achievements of history are those which have been worked out with others and for others; and that this co-operation can only be obtained at the price of patient waiting. Remember that real leadership belongs to the man who can thus patiently feel the needs and limitations of other men, and who has that power of self-renunciation which alone will enable him to compass this result. And finally, remember that, however much you may be able to dazzle the multitude or lead the multitude, the respect of your own conscience, under God, is the one enduring possession. In patience, in the profoundest sense of the word, shall you possess your souls. Thus, and thus only, can you rise above the caprices of fate in achieving a character and a fixity of purpose which it is beyond the power of fortune to take away.

A Sure Method.

It is related of John Wesley that on one occasion he was riding along a high road, when he saw a man kneeling by the roadside breaking stones. "Ah!" said the preacher, "I wish I could break the hearts of some who hear me preach as easily as you are breaking those stones." The man looked up and replied, "Did you ever try to break them on your knees?"—*Ex.*

Two interesting illustrations of the permanence of Christianity are given by Dr. Cairns:

It was the saying of Voltaire that Christianity would not survive the nineteenth century. But what has the nineteenth century not done for Christianity? It has sent the Gospel anew into all the world. It has gathered in the islands of the South, and shaken the mighty pagan faiths of India, China, and Japan! It has stirred up its missionaries from the far West to preach the old faith in Egypt and in Palestine, and where the disciples first received the Christian name! It has devoted its noblest children to face death for Christ in depths of Africa which Voltaire never heard of, and it has even employed the press in Ferney that printed his own works—and it may be this very prophecy against the Gospel—to publish in new tongues the true oracles of God!

"I have now," says Thomas Paine, at the end of the first part of his "Age of Reason," written about a hundred years ago, "gone through the Bible as a man would go through a wood, with an ax on his shoulder, and fell trees. Here they lie, and the priests may, if they can, replant them. They may perhaps stick them in the ground, but they will never make them grow." Some time ago I wanted a copy of the work from which this extract is taken. I had difficulty in finding one in the capital of Scotland—and it might have been the same in Philadelphia—while it is not too much to say that for every Bible that was in Scotland a century ago there are now twenty.

WHAT JESUS DOES FOR ME

HE shows me the possibility and duty of a man as to his character and his service.

In the effort to attain this for myself, He does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as He worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

He counterbalances, as I cannot, the variable circumstances and unequal conditions of life, and takes care of the excesses that are beyond me.

He gives me grace and strength to try, at least, things that I know are impossible,

and to attempt, first of all, the things that are hardest to be done.

He helps me to refuse to do good when I know that something better can be done.

He helps me to keep on when I have to, even though I know I cannot.

He saves me from the fret and killing of pride and vanity, and helps me to cease to care for the things that make people sick.

He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things.

He gives me a new and inward living principle by His life and His resurrection.

He reveals as sin my difference from the God I see in Him; He forgives it and deals with it and all that it involves by His cross.

Lastly, I believe that He is Himself the principle of life and that there is another personality in me that would not be there if it had not been for Him and if it were not for Him today.

Robert E. Speer

Letter EBS in Englewood 4 days:

"I have just come back from a very delightful evening at the Ogdens. I took dinner with them and revelled in the things that my soul loves when it is worldly! – a beautiful dinner table, well set & well served, a very beautiful woman beautifully dressed, & both of a delicious dinner to eat. And yet it was not all the pride of the eye. We talked of the existence after death of human relationships, of immortality, of Christ-manliness & sincerity, of true marriages as distinct from false ones, as well as of books & pictures. Wasn't it nice of them to know that I am lonely & try to cheer me up. The better I know them the more convinced I am that they are hungering & thirsting for the real things and do not know where to turn. It makes one feel so responsible and so utterly weak. I do wish you could have a little Bible class next winter here in our own house, kept in our own control & fitted to the needs of just such people, who have never had the chance of knowing them that have come so abundantly to me, that

have made our life so overflowingly rich and happy. Did you ever think how the people in Palestine who lived in the Master time and never saw Him must have felt when they learned later to know Him? - not that this is a propos but it just occurred to me. It was beautiful tonight to hear Mrs. Ogden say, to illustrate her point, 'as the Master said' - just as naturally & reverently as could be. Do you think people feel the presence and reluctance to speak of Him among men and on social occasions that they used to?

"The ship is out on mid-ocean; and it is midnight and the storm is wild. The winds are savage, and the sea is terrible. We say the ship is struggling for her life. But, tell me, where was the real struggle of that vessel? Was it not long ago upon the hillside where her timbers grew, and in the shipyard where her nails were driven? THEN it was decided whether she was to go to the bottom or come safely to her port. So, as I look forward, I can see you on some day in the years to come wrestling with the great temptation or trembling like a reed under the great sorrow of your life, a temptation or a sorrow of which you have, as yet, no conception. That crisis may be years away. But the real struggle is not THEN, but NOW—here, on this quiet day and in these quiet weeks. NOW, it is being decided whether, in the day of your supreme sorrow or temptation, you shall miserably fail or gloriously conquer."

—PHILLIPS BROOKS.

R&S to Robbins re for "Oppression"

These "ten years of Hitler" should reteach us lessons we ought long ago to have learned:

1. That the good or ill of mankind is one body, all races of one blood, and that it must live a common life, that if one member suffers all members must suffer with it.

2. That the common life of mankind requires instrumentalities by which it may function — in political terms, a body of common law, a court to apply the law and a central authority to enforce it.

3. That it does matter what men think — that the falsehoods of Mein Kampf are not mere harmless personal theories of one man, and that erroneous thinking about the Treaty of Versailles, as Prof Beard has shown in "What Peace May Yet" is not a harmless thing.

4. That it is dangerous to confuse tolerance of persons with tolerance of falsehood and that freedom of false thought and speech is not to be construed as justifying the silencing of those who would counter falsehood with truth.

5. That true education of the minds of individuals and of nations and of the world-mind must be understood and adequately and persistently carried through & that such education calls for more unity of social & religious faith than we possess today - namely the whole Biblical faith.

6. That the supreme of duty entails on the individual costs far in excess of any sacrifice which performance of duty would have involved.

7. That our present immediate duty is to destroy utterly the falsehood of totalitarian tyranny, to proclaim and assure "liberty throughout the world unto all the inhabitants thereof."

These are some of the lessons which America needs to learn and cannot learn too soon.

Yale College. Oct. 13. 1908

"Really the best aid a young man can have in college, I think, is active participation in some form of college activities, such as athletics, music etc. I believe sincerely in the substitution of plan whereby a fellow's mind are to be occupied with healthy, normal affairs that he will have no time to dwell on things which tend to lower the power of resistance & degrade the character. I have realized this ever since coming to college but the trouble has been that I came from a small village High School & had no athletic ability or training. Consequently, though I have tried again and again to get a start at something, I have not succeeded. The large college expects a man to be developed in some special line of athletics music etc before he comes to college. I find that they dislike to bother with a boy unless he shows special promise. My greatest regret since coming to college has been that I could not feel myself identified in

Social manner with the student life here. I am hoping that after I finish college I shall find a chance to engage in some line of work which will prove to be engrossing & absorbing thus enabling me to live a more normal life than I have been possible here at college. I have one more year at college here & then expect to spend the next at Boston Tech. During that time I shall have to make the best of things as they are and keep hoping.

I desire to thank you one more for the kindly interest you have taken in me in this trial... I shall keep up the struggle [& temptation] constantly & if I succeed it will be a little I shall be encouraged but never satisfied until the victory is complete.

Trusting that another year, may show a decided advance in the right direction I remain, Very sincerely yours

Raymond V. Jewett

Charles Steinmetz - read after his death. 4

If a man die. shall he live again. Yes - because he shall never die. There is something in man that lives forever.

For am the same man that you were twenty years ago. but your body has been replaced several times during this period - your brain is subject to change each year

But memory remained with you through this transformation

Nothing is ever destroyed. Coal burned but the ashes + smoke, gases freely equal to original bulk - they have simply taken on another form.

Arguing from the indestructibility of matter, can you believe that memory + heart treasures and soul culture perish.

When a tree rose from seed + fruit its work is done. But what know the wisest man who ever lived had finished his work when "death" came - the very least beginning is understood

Can there be any life for them? Is there anything left but a hole in the ground? Does this seem in harmony with God's method, which in everything else brings us on from glory to glory?

Many of these faculties are like unmatched tools in a chest — undetermined, unnamed — waiting for use in a future world.

We believe that perfection cannot be realized in the present world — there must be something ahead — the responsibility which this present has to the perfectionment of our character

And this whole world would be incomplete without those who struggled to bring some manner of perfection in the present world.

Stewardship testimony of Sir Wm. Hartley.
Merchant, man of wealth. Church leader.

IT HAS long been my conviction that a business man needs some definite means of escape into the larger life of the higher world and that nothing compares in that regard with the decision to devote to humanitarian work a definite and GROWING share of the total income.

I sit on my money; I don't let it sit on me. To distribute my money is a harder and more anxious task than making it.

The greatest event of my life occurred on January 1, 1877. On that day my wife and I made a written vow that we would devote a definite and well considered share of our income to religious and humanitarian work, and that this should be a first charge, and that we would not give to the Lord something when we had finished with everything else.

Since that date we have often increased the proportion, so that the original percentage is now left far behind. The distribution of the Lord's portion has been the greatest joy of my life.

If a man has to have a fight with the devil over every 50 cents or $25 he gives away, he will often be worsted; he will imagine he is giving far more than he really is. With my system, the struggle only comes once and you know exactly where you are.

The real, deep, lasting and genuine happiness of my own Christian life began when I was led to see how dishonoring to God it was to give money for His cause in a spasmodic manner and how much more satisfactory it must be to give Him just in the proportion He gave to me.

FRITZ KREISLER — *Musician, war-hero, says in Success Magazine "life means my opportunity to serve humanity."*

I RECEIVE messages from men and women located in many quarters of the globe telling me that my music gives them happiness. If that is so, then I am happy—happy that I can bring cheer to a few at least in this sad world of ours. As for the financial end of my art—to be quite truthful, I must admit that, as my dear father did not believe in selling his medical knowledge, so it nauseates me to have to sell my musical ability.

I was born with music in my system. I knew musical scores instinctively before I knew my ABC's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music.

Do you thank birds for flying in the sky, or do the birds charge you fees for singing in the woods? Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today truly is a crime against society.

Well, I have my own way to solve this problem for myself, and to keep my conscience free from contamination: I never look upon the money I earn as my own. It is public money. It belongs to the public. It is only a fund entrusted to my care for proper disbursement.

So I never spend the money I earn in high living or for my personal pleasure. If I did, I should feel guilty of a heinous crime. How can I squander money on myself while there is so much misery, so much hunger in the world? As a matter of fact, to be perfectly healthy the human body does not need much. We artificially create and increase our needs; develop costly habits; then feel miserable when we can not have things.

I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives some one else of a slice of bread—some child, perhaps, of a bottle of milk. So many people go hungry in the world every day—yes, even in this big, bountiful America! You know where I live; you know what I eat; you know what I wear. My beloved wife feels exactly the same way about these things as I do.

In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!

For the welfare and progress of the human race—for the very preservation of civilization itself, a revaluation of individual and national success is essential.

David Livingstone said: "I will place no value on anything I have or may possess, except in its relation to the Kingdom of Christ. If anything I have will advance the interests of the Kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!"

"Dr. William Mayo, in speaking for himself and his brother, Dr. Charles Mayo, is quoted as saying: 'That holy money, as we call it, must go back into the service of that humanity which paid it to us. We try to take up the medical and surgical education of selected and promising men where the State leaves off. If we can train 500 pairs of hands, we have helped hand on the torch; and we have hands to train now, nearly 300 of them, and a waiting list of 1,400. They are the ones that will carry on. From 1894 onward we have never used more than half of our incomes on ourselves and our families; later much less. My brother and I have both put ourselves on salaries. We live within them. The very roof of my house goes out of the possession of my family when I die. It is already turned over to the Mayo Clinic Foundation. I wouldn't want my children deprived of the fun and benefit of wanting something and going out to fight for it.' "

Presbyterian Banner. Feb. 22, 1934

Thoughts

"And when the stream
Which overflowed the soul was passed away,
A consciousness remained that it had left
Deposited upon the silent shore
Of memory, images and precious thoughts,
That shall not die and cannot be disturbed"

Wordsworth Excursion

He that would govern his actions by the laws of virtue must regulate his thoughts by those of reason; he must keep guilt from the recesses of his heart and remember that the gleams of fancy and the emotions of desire are more dangerous as they are hidden. Since they escape the sense of observation and operate equally in every situation without the concurrence of external opportunities

S. Johnson

"Accustom yourself to think upon nothing but what you could freely reveal, if the question were first of you: so that if your soul were

land upon there could appear nothing but what
God sees. Good-natured and pitiful upon
it, not so much as one voluptuous or lust-
ful fancy, nothing of hatred, envy or
unreasonable suspicion, nor ought else that
for could not bring to the light with our shrinking."

M. Cornelius.

the Convocation of Canterbury was a resolution in memory of the late Archbishop Temple. Some interesting reminiscences of Dr. Temple are reported in the *Guardian* from the speeches that accompanied this action. Bishop Ingram, after moving the resolution in the Upper House, said: "I do not know whether any of your lordships ever heard him address a large gathering of workingmen. When I heard him at Oxford House address some thousands one afternoon for almost an hour without stopping, then it was that I could realize what that definition of him meant when he was described as 'granite on fire.' There were no illustrations, there were no anecdotes, and there was nothing that we weaker men ordinarily use in holding the attention of a body of workingmen for an hour. It was the intense moral earnestness of the man, as he spoke of conscience and the Bible, which went home to those thousand men. They never stirred during his address. There was a kind of fire from the Lord that went out from him; and, of all the addresses and lectures and speeches that I ever heard workingmen listen to, I never heard such a deep applause lasting for many minutes as that which followed that address given at Bethnal-green. Therefore I wish to lay stress upon the moral earnestness of the man which we ourselves in our conferences have so often seen."

"I shall never forget his offering to me the parish of Bethnal-green, in addition to the work of the Oxford House. I remember now the words in which he wrote: 'If you would like to go to Bethnal-green, I will put you there.' I have never forgotten that letter. That was the whole of the letter. When I referred to the objections of my friends to my undertaking what they thought was a task involving overwork, and when, perhaps, in a half-hearted way, I put the objections, I remember his saying—and this will illustrate the sort of language he used to younger men and which inspired them for years afterwards—'We do not think of that, do we?' That was the way in which he

identified himself in a moment with my work and showed that he expected the best of me. It showed that he and I, according to his view, were working together for a common cause. And when, again, at an interview which lasted about five minutes, I put to him that some one else, whom we both knew, was opposed to the step, he said: 'You will convert So-and-so in two years.' At the end of the interview I asked him: 'Then the matter is settled, my lord?' 'Oh, yes,' he said. And that was a typical illustration of his dealings with a humble clergyman in his diocese. From such instances as these you will understand why it was that we who worked under him valued that directness and decisiveness which we look for in a leader."

The Bishop of Chichester, Dr. Wilberforce, related the following characteristic anecdote: "I think that this is a fitting time just to give one little instance which was given to me by the late Archbishop Benson, showing what I mean by the late Archbishop's life being one that really rested upon God. I remember Archbishop Benson telling me some years ago that there was an occasion when he thought that there was something which Archbishop Temple—he was then Bishop of London—had said or done which, he thought, wanted explanation. Archbishop Benson told me that he and Bishop Temple were walking together, and Archbishop Benson said to him, 'I think that it would be well if you gave an explanation upon this;' and we can almost imagine that we hear what Bishop Temple said in reply: 'Shan't do it.' Archbishop Benson said, 'Well, I think it would be wise,' and the Bishop repeated, 'I shall not do it." Then Archbishop Benson said to him, 'I suppose that you are depending upon posterity to put you right, or trusting to the verdict that will come afterwards to put you right.' 'No,' he said, 'I am not.' 'Then what are you depending upon?' said Archbishop Benson. 'God,' was the Bishop's only word in reply. Archbishop Benson told me that the way he said it made a very great impression upon him. For my own self I can only feel that personally I have lost a strong, and true, and tender friend, and one who can never be replaced."

Close of Tertullian "De Patientia".

"She fortifies faith, guides peace, aids love, promotes humility, waits for penitence, opposes the seal to a full confession; she controls the flesh, preserves the spirit, bridles the tongue, holds back the hand, treads underfoot temptations, drives away scandals, consummates martyrdom, consoles the poor man, moderates the rich, strains not the weak, wears not out the strong, delights the believer, invites the heathen, commends the slave to his master, and his master to God; adorns the woman, approves the man; is loved in a boy, is praised in a youth, is honoured in the aged, is beautiful in every sex in every age. Come now! if we can describe her looks & demeanor. Her countenance is tranquil and placid; her forehead clear and contracted by no wrinkle of grief or anger; her eyebrows cheerfully unknit, her eyes directed downward in humility, not in grief; her mouth is sealed with the honour of taciturnity; her colour, such as belongs to the innocent and the innocent; her head is frequently shaken

at the devil with a smile of defiance; her bosom is covered with a white garment, fitting close to the body, not blown about nor soiled; for she sits on the throne of this most mild and gentle spirit who is not gathered in the whirlwind, nor darkness in the cloud, but is of tender serenity, open and simple. Thus Elias saw it the third time. For where God is, there is his foster daughter, Patience. Wherefore, the Spirit of God descends, Patience is his inseparable companion. If we admit her not with the Spirit, how she always remain with us? Nay, I know not whether she will continue any longer – without this companion and handmaid she must necessarily feel ashamed at all times & in all places. Whatever this enemy inflicts, she cannot bear it alone, wanting the instrument of bearing it.... Let us love the patience of God, the patience of Christ. Let us repay to him what he has formerly paid for us, let us offer to him the patience of the Spirit, the patience of the flesh, we that believe in the resurrection of the flesh and of the spirit."

Herring of Uppingham.

p. 46 f. "I write because, as life moves on, the most absolute certainty that I have come to see by living. If I were annihilated this moment, I should bless God for having been allowed to live. Far more, if I were to have to toil and suffer in this sorrowful but glorious earth-life through unnumbered ages, and the sorrow & suffering continued to bring the living life such as that it has brought, I would gladly accept sorrow & suffering here on earth, & more much more than others I expect, & can dare, that a very few years more will place me with these precious life-fragments in a world fitted for highest life, with life intensified, and all the same great life of ages gathered there, besides those whom I have dearly loved & who have lived towards him."

To J. Thornton Coleridge, June 16, '86.

p. 475. Of Mrs. Irving's death. "Her grave appears the coming world to me in a more living way than ever before." p. 475

Tolstoy.

Nachmans Foreword to "War & Peace"

"For him Napoleon was preeminently the fake grand monarch 'that most insignificant tool of history who never anywhere, even in exile, showed human dignity.' ... In Tolstoy's view like cruelty can never have dignity. Only the good man or he who strives for the good can have dignity. It follows then that no conqueror can have dignity. Some day the human race will learn this & it will despise conquerors as it despises necrophiles or lecherous old men ... For Tolstoy, Napoleon precisely because he is a 'leader' is so limited in his freedom of action that only that capacity for self deception which is the special characteristic of the conqueror type can give him the illusion that he is commanding events rather than "surrendering to them."

Tolstoy on the peace of discipline. Of Rostov:
"When he had reported himself to the commander of the regiment and had been reassigned to his former squadron, had been on duty & had gone out foraging, when he had again entered into all the little interests of the regiment & had felt himself deprived of liberty & bound in one narrow unchanging frame, he experienced the same sense of peace, of moral support and the same sense of being at home here

in his own place, as he had felt under the fatherly roof." 429

"Life unremarkable — real life, with its essential interests of health, sickness, toil and rest, & its intellectual interests in thought, science, poetry, music, love, friendship, hatred, and passions — went on as usual, independently of and apart from political friendship or enmity with Napoleon Bonaparte & from all the schemes of reconstruction" 459

Pierre's discovery of the folly of seeking "the reformation of the human race which consisted setting an example of baseness and profligacy" - learned this from Alexeevich the reason. 479.

"In historic events the so-called great men are labels giving names to events, and like labels they have the smallest connection with the event itself" 671. 761

"Only unconscious action bears fruit, and he who plays a part in an historic event never understands its significance." 1046.

Prince Andrew: "Success never depends and never will depend, on position or equipment or even on numbers, and least of all on position." "But on what then?" "On the feeling that is in me and in him", he pointed to Timokhin, "and in each soldier." 862.

Tolstoy

Of Pierre when he had learned the real meaning of love: "When it was suggested to him that he should enter the civil service, or when the war or any general political affairs were discussed on the assumption that every one's welfare depended on this or that course of events, he would listen with a mild and pitying smile, and surprise people by his strange comments. But at this time he saw everybody - both those who, as he supposed, understood the real meaning of life (that is what he was feeling) and those unfortunates who evidently did not understand it - in the bright light of the emotion that shone within himself, and of one truth or any effort saw in everyone the most essential thing that was good & worthy to be loved....

"Often in after life Pierre recalled this period of blissful insanity. All the views of men and circumstances he formed at this time remained true for him always. He not only did not renounce them subsequently, but when he was in doubt or uncertainty as to opinions, he referred to the views he had held at this time & his reasoning and they always proved correct....

"Pierre's insanity consisted in not wanting as he went to do, to discern personal ad-

tributes which he termed 'Good qualities'
in people before loving them; this heart
was more overflowing with love, and by
loving people without cause he discovered
innumerable causes for loving them' (248

Tolstoy "Industry of Idleness." "The life of each man is a movement somewhere: whether he eats or rests, he moves, he lives. Each moves man the road, and at the same time indicates the paths leading from the right road — paths which lead astray. Of such indications there may be many — they are the commandments .... A believer in the teaching of Jesus asks not what he is to do. Love, which becomes the motive force of his life, will surely & inevitably show him what he is to do first & what afterwards."

Geo. H. Thomson. "Brain and Personality"

"Some would be reformers or philanthropists appear to rely upon increase of knowledge or of information in the world as the cure for the world's ills. If men's minds were but enlightened then everything would go well! The physiologist can only point out that such people, owing to their unfamiliarity with the constitution of this world, are addressing the wrong official. Reason undoubtedly does hold a high position at this court which no one can justly disparage, but at best it is only an adviser of its Sovereign ... Therefore fain the law of the Will first, and everything naturally, because physiologically follows. The world is to improve, not by an increase of knowing people (desirable as that is) but by an increase among its inhabitants of people of benevolent wills. p. 263 ff.

We are not responsible for the thoughts that enter our minds. No man ever can. What we are responsible for is the thoughts which we allow to stay there, because we have a freely, forever active will which can command the spinal cord to stop acting reflexly to its afferent excitations and to act only according to the brain's behests. The Will by its lawful, physiological, inhibitory power, can say to the thinking brain, these thoughts are good thoughts and valuable, therefore keep them; those other thoughts are purposeless and hence unprofitable, therefore dismiss them at once; and a well disciplined mind will obey. p. 270

Mental waste from too little will-direction is the greatest waste of the world. Will-direction calls for effort, but without it the mind can easily saunter among attractive scenes of its own creation. This is one reason why our world is infested with so many dreamers, because it is so interesting to imagine an ideal society, an ideal state, or an ideal church until personally earned air castles included. p. 275

Allow the brain to think as it pleases and it is much pleased to do so. It enjoys all the apparent impressions of the senses and thinks fast and lastily. It roves from thought to thought, and from fancy to fancy, as lightly as the butterfly passes from flower to flower. Mental butterflying, in fact, is a good descriptive term of the thinking of many men and women. But the moment the will calls the mind from its wanderings, and grasping its bridle rein says "Now go my way, and think exclusively as I direct you", the sense of effort is immediate and positive beyond. p. 307

Proof of the personality's independence of the body and the brain from one finds in memory, in the consciousness of personal identity, and in sleep. "Sleep and awakening have always made men-kind doubt the fact of human extinction by death. In the remotest past, when the race was represented by the primitive cave-dwellers, they

Learned with their dead, weapons for the chase, food and food utensils, and even for the children their little toys. A minority of men may now attempt to ascribe this conviction, which is found everywhere and in all times, merely to human aspiration. It is true that the human heart has much to say and to ask when faced with the dead, but it is the very food of hope which makes hope so reasonable, by giving the lie to every doctrine of extinction.

(p. 31 f)

Thomson "The Land and the Book."

On Ezek. XLVII. 1-12. The Dead Sea "That sea figures largely in the allegory and well it may. The whole earth affords no other type of human apostasy so significant. There it lies in its subterranean sepulchre, 1300 feet below the ocean, steaming up like a huge caldron of sulphurous death, brimstone and fire. Neither rain from heaven nor mountain torrents nor Jordan's flood, nor all combined, can change its character of death. It is symbol of that sea of depravity and corruption which nothing human can heal. Science and art, education and philosophy, legislation and suppression may pour their genial contributions into it forever, but they cannot even mitigate its malignity. No supernatural stream of divine mercy can alone do that. Let the earth and the desert rejoice. When waters issue rolling onwards, will surely reach its utmost borders, and cloth its stern wastes with beauty and life." I. 427

"From this land we have received that marvellous spiritual and figurative nomenclature of the Bible through which nearly all true

Religious knowledge has been communicated to man. Here it was devised and first used and here we found its best illustrations. We learn from history that it required 15 centuries of time, and an endless array of providential arrangements, cooperating with human and superhuman agents and agencies to bring this medium of intercourse between God and man to the needed perfection... When the end and aim had been reached, the spiritual & figurative nomenclature fully developed, and matured, the Gospel of Salvation was sent forth on its high mission of mercy amongst the nations of the earth... The underlying basis of this wonderful dialect of the Kingdom of Heaven is found in the book of Genesis." Introduction

"God so made this land of Canaan that it should furnish appropriate types & emblems through which spiritual mysteries and invisible realities might be developed, and so pictured to the eye and the imagination as to affect the heart of man... All were so made and disposed, as to shadow forth dimly, yet not the less impressively, divine revelations needful for unlearned man. The other

groupings of natural objects are so significant; no other names can be substituted in our spiritual vocabulary for them: and what they formerly taught they teach now and ever will to the end of time. It is this which invests even the physical features of Palestine with an interest & importance which can belong to no other land. Jordan is much more than a mere river of water, Zion infinitely dearer than any ordinary mass of rock; in a word the Divine Architect constructed this country after a model, unfolding its structure, and conforming to the ground the ways. basis of the life that is and of that which is to be. These physical features are still preserved unchanged, to teach the same great truths to every successive generation."

II. 289 ff

PRIEST FORECASTS DAY OF RECKONING

False Saviours Will Fear God's Glory, Father Truss Declares at St. Patrick's

Dem ~~Dec.~~ Dec. 13, 43

A day of reckoning for leaders who have plunged the world into war on the pretense of being saviors of the world was predicted yesterday by the Rev. Cyprian Truss of St. Francis' Capuchin Friary, Providence, R. I., in his second Advent sermon at solemn mass in St. Patrick's Cathedral.

"Truly the world of today presents us with a strange scene," he said. "Our Lord, the real Ruler and the true Saviour of mankind, stands almost unknown, and certainly unnoticed, in the midst of those who claim to be the saviors of the people. We can see this wherever a nation has set up evil and godless men in the highest positions in the State; where men devoid of moral principles occupy the most influential positions in the government.

"We see it wherever a nation has become commercially corrupt, where the laws of justice and honesty are ignored; wherever authors and writers are allowed to disseminate unmoral and ungodly principles and teachings undermining the high ideals of Christianity. We can see it wherever conscience and right reason are silenced by diplomacy or expediency; wherever individuals or nations have cast off the authority of God.

"The whole tragedy of the world today lies in the fact that there stands One in the midst of us Who is ready and willing to right all these matters for us if only we will let Him. The Son of God knows that He is standing in the midst of a people that have chosen false rulers and systems in His place and in place of His teaching.

"But we are reminded in the office of lauds for today: 'The Lord will come again and He will light up the hidden things of darkness and the kings of the earth shall fear His glory.' Those words should give us all a great hope, a hope that things will not always be as they are today, that the world will not always groan under the yoke of those who falsely claim to be its saviors. The promise of His coming must bring us all a hope that one day there must be a time of reckoning. One day those who falsely claim to be the saviors of the world shall fear His glory. One day they will be compelled to admit, 'I am not the Christ. I am not the savior of the world.'

"The question will be asked of them, as it was once asked of the Baptist, 'Who art thou and what dost thou say of thyself?' But this time the question will be put not by an unknown Christ but by the Son of God in great power and majesty. That will be the day of reckoning for those who have usurped the power of Christ, for the blind guides who have been leading the blind. That day we shall see the final contrast between Christ, who has been neglected, despised and defied, and those who have claimed to be saviors of mankind—Christ commanding and they obeying; Christ in His glory, they in their fear; Christ in His majesty, they in their bitter hu-

miliation. On that day we shall indeed know that Christ, and Christ alone, is the Ruler and Savior of mankind."

CATHOLICS RENEW PLEDGE

Legion of Decency Vow Repeated in 340 Churches Here

The annual renewal of the pledge of the Legion of Decency to avoid "indecent and immoral" plays, motion pictures and other entertainments was made yesterday in 340 Catholic churches of the Archdiocese of New York. It was taken by worshipers at each of the eleven masses in St. Patrick's Cathedral.

Mgr. Joseph F. Flannelly, administrator of the Cathedral, led the congregation of 3,000 in taking the pledge at the 10 A. M. mass. Before reading it, he observed that "some moving pictures are good and some are bad." He said that the test to be applied by a Catholic was this:

"Would I be willing to take my God to this entertainment, or, if I did, would the entertainment bring a blush of shame to my cheek?"

San Mateo, Fla.

Editor S. S. Times Oct. 15. 1905

I owe you a debt of gratitude I can never repay in this world. The article in the S. S. T. on "Heaven not Inferior to Earth", written in response to my request for further light & knowledge on what Heaven has in store for us, is of great consolation to me.

I believe you were inspired of God in the writing of it. It has filled my soul with a peace I had not felt before. Yes, I feel it must be so, — a loving Saviour could not have blessed our Christian family life and the love we bear each other only to have it broken off after a few short years, never, never to be resumed again. No, no, a thousand times no. It cannot be. Our souls + spirits cry out to

N.

God rest in hope, — I am speedily nearing my three score years and ten, and though I can see more clearly the cheerful voice of my dear wife, or look into her happy, smiling face, yet I am assured it will not be very long before

ers will be reunited and resume our loving
Companionship "

Tennyson's Greatest Wish.

"Tennyson's belief in personal immortality," says a friend, "was passionate, I think almost the strongest passion that he had."

I have heard him thunder out against an opponent of it: "If there be a God that has made the earth and put this hope and passion in us, it must foreshow the truth. If it be not true, then no God, but a mocking fiend, created us, and (growing crimson with excitement) I'd shake my fist in his almighty face, and tell him that I cursed him! I'd sink my head to-night in a chloroformed handkerchief and have done with it all."

To one who said, "My dearest object in life, when at my best, is to leave the world, by however little, better than I found it; what is yours?" Tennyson answered, "My greatest wish is to have a clearer vision of God."

Unamuno's "Don Quixote"

"Of this same temperament (i.e. Don Quixote) was also that knight of Christ, Ignatius de Loyola, of whom we shall have here much to say: of him his biographer, Father Pedro de Ribadeneira tells us (Bk V. Ch V) that he was of a very hot and irascible temperament, although he soon conquered his anger, 'keeping the vigor and spirit which anger usually gives, yet did not do necessary to doing the things that required him'" Unamuno "Don Quixote" p. 6

"The most urgent is the now; the passing moment and the narrow place we occupy are our eternity and infinity" p. 14

Of Don Quixote's speech to the goatherds although over their heads "There lies the heroism of this adventure. An adventure it is, indeed, and one of the most heroic. All speech is a hazard; often enough it is the most hazardous kind of deed. It is a fateful thing to administer the sacrament of the word to those destined not to understand the real significance of what we say. No faith in the spirit is too robust for us when we address the slow-witted, trusting them to understand us without understanding, and confident that the seed will drop, all un-

known to them, in the fervors of their souls." 51

"The logic of Sancho was scholastic, purely verbal; it started from the supposition that we all mean the same thing when using the same words; but Don Quixote knew that with the same words we commonly say opposite things, & with opposite words the same thing; thanks to which we can converse & understand each other. If my neighbor understands by what he says the same thing that I understand, his words do not enrich my mind, nor mine his. p. 115.

Only those that doubt can truly believe. Those that neither doubt nor are tempted contrary to their faith, do not in truth believe. Genuine faith is maintained by doubt; by the doubts which are its food it is nourished, from them it assimulates fresh faith at every instant, just as real life is maintained by death and is renovated from moment to moment in a process of continuous creation... Those that do not neither do they live. They do not live who do not unceasingly die & rise instantly from the dead; & those that doubt not neither do they believe. p 106

"No one knows what is best for him, nor what deed is in store for him. My deed, my real accomplishment, the one that will make my life worth while, may perhaps not be the one that thou seekest, but the one that seeks thee; and also for those that go far for the joy that is knocking at the doors of their homes. 201

From "Patria" by the Portuguese poet Guerra Junqueiro.

Oh that I might, steadfast and free
With eyes in the new day's fire made bright,
Lift up my arms in the goodly fight!
Not as of yore in the vanity
Of battle for riches & grandeur slay,
Not under the banner of fortune's pride -
Let me fight this day on the other side,
Let me go to the long, long war today!
No narrow earth be the battlefield,
And eternity measure the battle hour.
Let no truce come. And to every power
Let Love and Truth refuse to yield. f. 288

"In their conversation (with Altisidora) the knight uttered those memorable words 'There is no other I in the world. It is the true doctrine of that other sentence of this, I know who I am. Have

is no other I in the world! Behold a declaration we ought never to forget: above all when grieving over our inevitable departure some day, they assail us with their ridiculous gabble about our being lost atoms in the immensity that without us the stars will continue in their courses, & that the good will be no aided without our assistance and that it is an insane pride to fancy that all this vast fabric was created for our welfare. There is no other I in the world. Each of us is unique and irreplaceable... & there is a God who made & maintains the world. He has made & maintains it for me. There is no other I. There are others greater and smaller, better & worse, but not another I... This is the one solid basis of love among men, for neither is there another than them from nor another for than for" 301

Reader listen, although I am not acquainted with you I love you so much that God could hold you in my hands I could open your breast & in your heart's core tear open & vacant & rude recesses and dart into it so that you could search again your face & could live in perpetual anguish & possessed by endless & infinite longing". His purpose to associate us with his Principle. 304

A Call to Piety.

WHAT America needs more than railway extension, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of harvest; that quit field work a half hour earlier Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.

—*Editorial from The Wall Street Journal.*

Francis Wayland of Brown Univ. Baptist Ch.

"In a subsequent period of his life, he was conversing with a brother on the ministry, who had held a number of public positions and she remarked, 'Whereas I have been, I have always been thinking of something else, and preparing myself for another position.' D. Wayland replied, 'I have gone on just the opposite principle. Whatever I was doing, I have always fixed my mind on that one thing and tried not to think of anything else'" I:88

His own estimate of his ministry in Boston: "I had intended to preach without the use of a manuscript. I began by committing my sermons. This I practised for a short time, and should have had no difficulty in continuing it, but friends, however, especially my deacons, advised me to read; I followed their advice and thus became a reader of sermons. This I consider to have been the great error of my life as a preacher..." Does drawback of reading of proper writing but found I had to depart extemporaneously. Kept at it

and at last it became a pleasure. "Whatever of success I have achieved may be traced to a dogged resolution to do my duty."

Of outside work:- "Another effect of this multiplication of business is, to break up all habits of devotion, till a man's religion becomes often a dry skeleton of orthodox doctrine, rather than a living fountain within him, quickening his own soul, and refreshing the souls of others. But the minister has the same liability to sin as other people and same temptations peculiar to himself. If his religion has become mechanical, the power of temptation is redoubled, & nothing but the special grace of God can preserve him from falling into sin.

"During my ministry I failed greatly from neglecting to read the Scriptures I read them in my private devotions, and to find texts to preach from; but I did not study them accurately, as the great source from which to derive all that I was to

preach to my people. I fear that this error is far too common. I will remember a conversation which I once had with Prof. Stuart (Andover) bearing on this point. He wanted to see a Theological Seminary in which nothing should be studied but the Scriptures.

I also read, during my summer, to Report to reading my people... I did not deal faithfully enough with my people

Jewish 6.9.38

CHURCH MEMBERSHIP

We have had gloomy prophets deploring the decline of religion in the United States and predicting dire consequences among the younger generation. Apparently their premises and conclusions are both completely wrong. Figures compiled by Dr. Herman Carl Weber for The Christian Herald reveal not only a professing membership in the churches larger than it has ever been in our history but a substantial gain over last year of 754,136.

Indeed, the trend of religious affiliation has been just the opposite of what many people supposed it to be. The ratio of church membership to the total population has been rising steadily since 1880. Then it stood at 19.9 per cent. In 1920 it had risen to 39.8 per cent. It now stands at 49.9 per cent. However, one is less surprised at today's ratio than at that given for 1880. Traditions of the strict churchgoing habits of that day make it difficult to believe that actual affiliation was so limited. One suspects that the records may have been looser than the bonds which held Christians of the Eighties in the fold. It is easier to understand the increase of the Nineteen Twenties when the losses of the war turned many back to the church and the cumulative effect of immigration had transferred tens of thousands of pious people from other lands to our soil.

The Catholic Church is growing more rapidly than any other. There are now 15,492,016 members of the Roman Catholic faith of 13 years of age or over in

this country, with an estimated inclusive membership of 21,322,688. But the Protestant bodies, numbering 31,530,275 in all, are growing, too, and the Jewish congregations are not falling behind. Our total reported church membership is 63,848,094. With half our population professing their faith in some church the future of religion in America seems founded on a rock.

"Souls of the righteous in the hand of God, nor hurt nor torment cometh them anigh; O holy hope of immortality. To eyes of men unwise, they seem to die; they are at peace, O fairest liberty! On earth as children chastened by love's rod, as gold in furnace tried, so now on high they shine like stars, a golden galaxy: Souls of the righteous in the hand of God."

"That is to say they (the people of Bukhara) admired fake art, naturalist art, which copies nature without interpreting it; which believes that to copy is all one can and need do to nature; which is not conscious that one lives in an incomprehensible universe, and that it is urgently necessary for sensitive men to look at each phenomenon as it is and find out what it is and what are its relations to the rest of existence, they were ignorant of our need for interpretation, they believed that all is known and that our final knowledge complete & binding rules can be laid down for the guidance of German troops and behavior." Rebecca West.
"Black Lamb & Grey Falcon" I. 245

Rebecca West "Black Lamb & Grey Falcon"

Vol. I. 613. Of the evil rulers & leaders of the past: "But at least they knew when they had sinned that there was sin, at least they were aware that there was good and there was evil. But this the new rulers of the world did not know. 'Violence', said Kumaroleva, in the unmistakable accents of moral imbecility & profoundly moral, more moral than compromises and transactions' Jesus had rolled backward. It seemed likely that man was to lose his knowledge that it is nobler being good than bad, it is safer being meek than fierce, it is better being slave than mad. He was not only ignoring the Sermon on the Mount, he was forgetting what the Psalmist had known. And since these things are true it was certain that once man had forgotten them he would be obliged, at grains that must be immense, to relearn them."

But did not Rebecca West make the same error regarding Sex immorality. I. 566.

Creatcate. 'The Jew Empire' 320 f. on the rhetorical disputations at the beginning of the Council of Nicea.

"A single incident has been preserved in detail which gives a lively image of these open disputations. Among the chief actors was one of singular skill who engaged day after day in argument with the bishops. The discussion thus prolonged became a popular spectacle, and no advantage could be gained over the opponent of the truth. At last the objector was met by a new adversary. One of the confessors who was seated among the bishops - he is said to have been a layman - a man of the most childlike nature, who knew nothing but Jesus Christ and Him crucified asked to be allowed to enter the field.

'Although many were rather ashamed of such an unlearned champion, and feared that his simple piety would only raise a laugh the old man insisted and thus began: "In the name of Jesus Christ hear, O philosopher of truth. There is on God who made heaven and earth, and the pure breath to man whom He had formed of the dust of the earth. He created all things which are seen, and which are not seen, by the power of His Word, and strengthened them by the sanctification of His Spirit. This God and Wisdom, whom we call the Son, having pity on the sons of men, was born of

a virgin. And through the suffering of death freed us from everlasting death, and by rising again brought to us eternal life. And we look for Him to come as judge of all that we do. Believest thou that this is so, O philosopher?' The philosopher finding himself powerless to gainsay this speech, filled with astonishment & dumb to all else, replied that it was true. Then the old man said, 'If thou believest this, rise & follow me to the Church and receive the sign of the truth.' And the philosopher turning to his disciples, or to those who had come for the sake of hearing, said 'Hear, O learned men; so long as it was a matter of words, I opposed words to words and by art of speech subverted what was spoken; but when instead of words, power proceeded from the mouth of the speaker, words could not resist power, nor man oppose God. So if any of you feel what I felt in what has been said, let him believe Christ and follow this old man to whom God has spoken' —

Socrates on one of the worthy opponents: "Christ & I Spartan committed to us no art of dialectics or empty deceit, but a simple judgment been founded by pure and good works.

Wilson of the Antarctic March 1912

To my Beloved Wife:

Today may be the last effort... I shall simply fall and go asleep in the snow, and I have your little books with me in my breast pocket. Don't be unhappy. all is for the best. We are playing a good part in a great scheme arranged by God himself. and all is well... I am only sorry I could not have seen your loving letters... God be with you - my love is as living for you as ever... We will all meet after death + death has no terrors. We have done what we thought was best... My own dear wife, good bye for the present.. I do not cease to pray for you to the very last.

To my most Beloved Wife

God be with you in your trouble, dear, when I have gone. I have written another short letter to you.

I leave this life in absolute faith + happy belief that if God wishes you to want long without me it will be to some good purpose. All is for the best to those that love God and, O, my Dear, we have both loved Him with all our lives. All is well..

We have struggled to the end + we have nothing to regret. Our whole journey record is clean... The Barrier has beaten us,...

My beloved wife, these are small things, life itself is a small thing to risk now, but my

love for you is forever and a part of our love for God... I do not cease to pray for you and to desire that you may be filled with the knowledge of His will (Satan) for knows I am sorry to be the cause of sorrow to any one in the world but being one must die and at every death there must be some sorrow... All the things I had hoped to do with you after this tribulation are no nearing nearer but there are greater things for us to do in the world to come... My only regret is having you to struggle through your life alone, but I may be coming to you by a quicker way. I feel so happy now in having fought time to write to you. One of my mates wife already read you... Some little Confederate and Yankee bills cards & looking glass are in my pocket. Your little testament and prayer book will be in my hand or in my breast pocket when the end comes. But God is with.

Beneath the Statue of William Wilberforce. (who looks surprisingly like the busts of Voltaire!

To the memory of William Wilberforce
Born in Hull, August 24,1759
Died in London,July 29,1833
For nearly half a century a member of the House of Commons
And for six Parliaments during that period one of the two representatives for Yorkshire.
In an age and country fertile in great and good men
He was among the foremost of those who fixed the character of their time
Because to high and varied talents
To warm benevolence and universal candour
He added the abiding eloquence of a Christian life.
Eminent as he was in every department of public labour
And a leader in every work of charity
Whether to relieve the temporal or the spiritual wants of his fellowmen,
His name will ever be specially identified with those exertions
Which by the blessing of God removed from England
The guilt of the African slave trade,
And prepared the way for the abolition of slavery
In every colony of the Empire
In the prosecution of these objects

He relied, not in vain, on God,
But in the progress he was called to endure
Great obloquy and great opposition
He outlived, however, all enmity,
And in the evening of his days
Withdrew from public life and public observation,
To the bosom of his family.
Yet he died, not unnoticed or forgotten by his country
The peers and commons of England
With the Lord Chancellor and Speaker at their head
In solemn procession from their respective houses,
Carried him to his fitting place of honour
Among the mighty dead around,
Here to repose,
Till, through the merits of Jesus Christ,
His only Redeemer and Saviour,
Whom in his life and in his writings He had desired to glorify,
He shall rise in the resurrection of the dead.

Wisdom of Solomon III

"The souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seem to die; and their departure is taken for misery, and their going from us to be utter destruction; but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself. As gold in the furnace hath he tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people and their Lord shall reign forever. They that put their trust in him shall understand the truth: and such as be faithful in love shall abide with him: for grace and mercy is to his saints, and he hath care for his elect

Watterson. "The future looks bleak enough, yet it holds a hope, a single hope. One power and one power alone can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the issues of democracy is the religion of Christ and Him crucified ... If the world is to be saved from destruction, physical no less than spiritual destruction, it will be saved alone by the Christian religion that eliminates hate & makes the world at eternal war."

Introd. to "The World's Destiny & The U.S."
report of Foreign Policy Assoc. Oct. 1941

"This problem of the unity of the world sets a limit to constructive aspirations in international matters. All who hope to see reason triumph in international relations must keep insisted that the techniques and institutions of world cooperation must be buttressed by a widespread feeling of the solidarity of mankind. In the words of "The World Citizens Association" 'the lack of consciousness in the minds of individuals that they are related to the world-community' was 'the basic defect in the structure' of the international society."

George Cruikshank "Recognition" Chas. Lathy

"The mechanical view of the universe had no attraction for him whatever. He could not reconcile a purposeful man with a purposeless world. He had, brought up on Cervantes' 'Character of a Stoppy Warrior' and to really find a plan and purpose throughout his whole life, which he would not let any German materialist tamest with nasty speculation. He did not believe that logic and the laboratory are the only roads to truth. He did not believe that the most elaborate catalogue of the ingredients which constitute a woman's frame offers any complete explanation of the maternal instinct which reigns therein" p. 101

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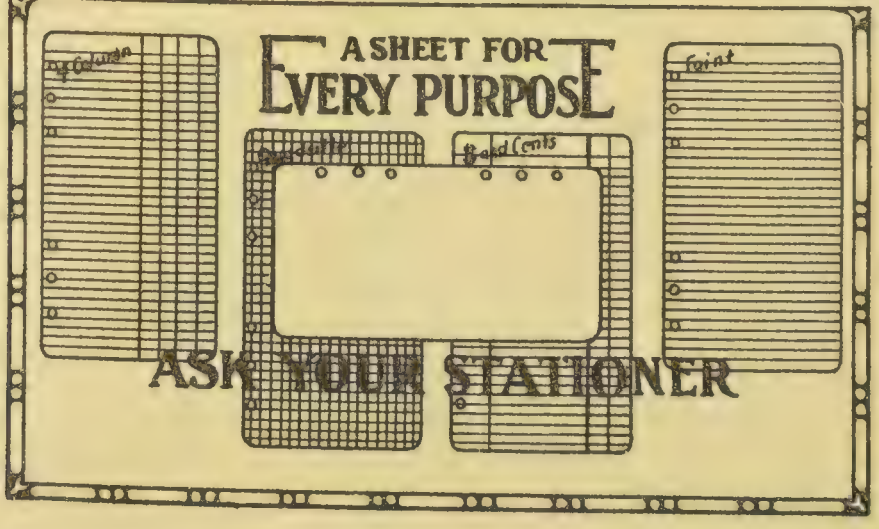

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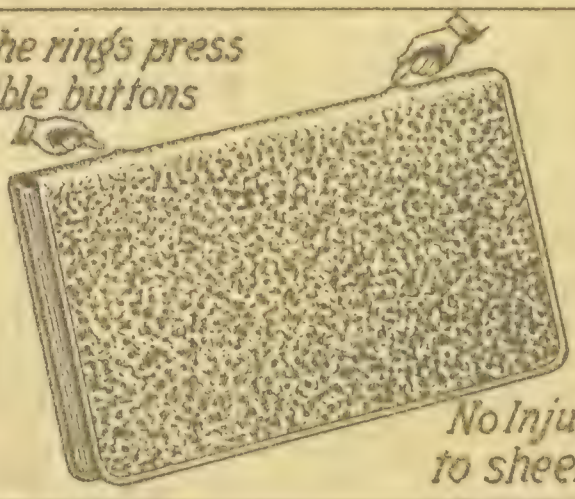

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